Boyes

Vol. XX JANUARY 1944 No. 1

THE GLAD TIDINGS

Estimates for 1944

For Church and School in British Guiana

News from the Peace River

Intercession

Student Christian Movement in South America

In Western Provinces

For Literature Secretaries

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of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XX TORONTO, JANUARY 1944 No. 1

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Mrs. Young Resigns

Mrs. C. P. Young's resignation after two years and a half as Superintendent of the Presbyterian Residence at Saskatoon has been accepted with regret. She will be greatly missed, especially among the young people who have found a happy Christian home at the Residence, and in the church to which she has had so much to contribute. Having lived about nineteen years in India, however, Mrs. Young has found the Saskatchewan winter very trying.

Miss Ippersiel

Another resignation taking effect at the end of the year was that of Miss Alice Ippersiel, as teacher in connection with the French work in Montreal. After two years' successful work Miss Ippersiel was with-drawing in order to be married. We wish her much happiness in her new life.

For Famine Relief in India and China

There must be few people in Canada who have not been moved by what they have heard and read of the suffering of the peoples in those areas of India and China where famine conditions prevail. Last month reference was made to our Society's gift of $500 to the India Famine Relief fund in answer to the appeal of the National Christian Council of India. Four Canadian Churches, Anglican, Baptist, Presbyterian and United, are now planning to launch a united appeal for funds for famine and medical relief in China and India between January 30th and February 20th. Further information about conditions in these countries will be given in our next number.

Student Christian Movement Conference

The attention of our members is called to the quadrennial conference of the Student Christian Movements of the United States and Canada being held at Wooster, Ohio, from December 28th to January 3rd. Although not sending delegates to this year's gathering, our Women's Missionary Society is interested and has helped to send a Presbyterian student to this Student Planning Conference on the World Mission of the Church.

To Miss Lily Macarthur, whose mother passed away at her home in Goderich at the end of November, the members of the Women's Missionary Society offer their sincere sympathy.

In order to give the Rev. M. Fesenko some help when, in addition to ministering to his own congregation, he is carrying on heavy editorial work, the Council Executive has made Mrs. Fesenko a full-time worker until such time as other help can be given him.

World Day of Prayer

The World Day of Prayer for 1944 will be observed on February 25th. Copies of the programmes for the World Day of Prayer service and the Service for Youth, as well as some suggestions for leaders, may be obtained from the Literature Department, Room 800, 100 Adelaide St. West, Toronto 1.

Estimated for Work in 1944

AS usual, the 1944 Estimates are contained in this issue of *The Glad Tidings.*

As no Council meeting was held in 1943 these estimates were presented to and passed by the Council Executive at a meeting called for this purpose on October 21st.

There is not much explanation required of the estimates in National Work, with the exception of the Deaconess Department. There it should be noted that the department is divided into two parts, the regular organized work of our deaconesses and war services under the Deaconess Department made necessary by war work and opened at Hamilton, Brantford and Ajax, and the Nursery School at our Ukrainian Presbyterian Church, Toronto, known as the Claremont Day Nursery. We would also call attention to the new work begun in Vancouver; it is primarily for children but with it other work is to be linked.

In connection with the French work an estimate appears for the salary of a teacher at Fontenelle, Quebec, but no teacher has yet been secured.

In the Overseas estimates a larger amount is included for British Guiana because of our two lady missionaries now on the field, but this is still not large enough to care for the need.

The estimate for China may seem large, but living costs have become so excessive that, in common with other Boards, our own Board has given an extra living bonus to our missionary. The $4,800 is for the salary, maintenance, vacation allowance and work of our own missionary, while the $3,700 represents our contribution to the Church of Christ in China for the work at large in Free China. And it is a real privilege to be able to do this at this time in China's history.

The estimate for India remains about the same but, in addition to that for the work in our two fields, under Grants there is included $925 more for work in India; while under Christian Literature there is another $100, and more will go from the unallocated amount.

The estimate for Christian Literature seems small in the face of the many needs and opportunities that are presented, but no more could be given.

An estimate is included for a Council meeting in 1944 and all will be glad of this, as it will doubtless be necessary to have the advice of our Provincial women on many matters.

Again we are setting up a War Services account similar to what our Council authorized in 1942. This $5,000 will be taken from the General

Fund at the end of the year. The first claim will be for $500 for the Chaplaincy Committee of our Church and next $850 for the churches of Scotland, England, and Ireland that have suffered damage by bombing; $2,000 goes to the War Services of the Deaconess Department, and $1,650 remains unallocated.

It is only right that the attention of our members should be called to the fact that $145,000, the amount fixed by the Council, is not meeting the needs of our present work. A glance at the summary will show a total estimate of $149,000. It was felt to be only right that the $2,000 extra required for China should be taken from the Overseas Trust Fund, as much of this fund had been set aside for just such an emergency, and that $2,000 for the War Services of the Deaconess Department be taken from the War Services fund. But had these sources not been available, $152,000 would be required to carry the work as it stands. This should be an answer to any who may ask if as much money is required now that some overseas fields are closed and the missionaries home.

Take a look at the sweep of the work we are undertaking, the many types of work, and the many nationalities with whom we work both in Canada and overseas, and let each member ask herself if it has been worth any time or energy expended. More than this, let every woman in the Presbyterian Church ask herself if she can afford not to have some part in this work when we in Canada are fighting, among other freedoms, for religious freedom. No bombs have fallen here. Are we taking our freedom to worship as we wish too much for granted and giving no thought to others?

These estimates go out in the hope that a real study will be made of them, for it is part of the mission work of the Presbyterian Church in Canada. —*(Mrs. Daniel) Helen M. Strachan.*

(From an address at a W.M.A. Conference in New South Wales)

—It is a shame and disgrace to our Church . . . that our Home and Foreign Mission Departments are languishing for lack of funds. Why is it? Because so many of our church members take a purely local view of the Church. . . .

. . . Remember the injunction of our Lord, "Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth"—a plain injunction, no vagueness about that!

Our own Church, Jerusalem, has needs that have to be met; then there is the Home Mission Field, the Judæa, with its extension policy in our growing suburbs and in our scattered inland parishes; and lastly the Samaria—the vision of a world to be won for Christ. —*Ministering Women.*

» W.M.S. ESTIMATES *for* 1944 «

NATIONAL MISSIONS

HOSPITALS

Hugh Waddell Memorial Hospital, Canora, Sask.—

Superintendent's Salary	$1,200.00	
Assistant Superintendent, Salary	900.00	
Book-keeper, Salary	660.00	
		$2,760.00

Weirdale Nursing Home, Weirdale, Sask.—

Superintendent's Salary	$1,200.00	
Ward Helpers	780.00	
Expenses	700.00	
		$2,680.00

Rocky Mountain House, Rocky Mountain House, Alta.—

Superintendent's Salary	$1,200.00	
Nurses' Salaries	1,800.00	
		$3,000.00
		$8,440.00

CHINESE IN CANADA

Montreal, Que.—

Miss Alma Burdick, Salary	$1,200.00	
Expenses	110.00	
Mrs. G. P. Louie, Salary	960.00	
Expenses	110.00	
Kindergarten Expenses and Supplies	70.00	
Daily Vacation Bible School	25.00	
W.M.S. Share of conduct of Mission and Contingency	300.00	
		$2,775.00

Toronto, Ont.—

Miss Fay McTavish, Salary	$1,200.00	
Expenses	250.00	
Assistant, Salary	600.00	
Expenses	27.50	
Kindergarten Expenses and Supplies	140.00	
Rent of Y.M.C.I.	400.00	
Daily Vacation Bible School	20.00	
		$2,637.50

Vancouver, B.C.—

Miss Ruth Yeandle, Salary	$1,200.00	
Expenses	110.00	
Miss Susan Yeung, Salary	840.00	
Expenses	55.00	
Miss Isabel Bennett, Salary	720.00	
Expenses	110.00	
Kindergarten Expenses and Supplies	140.00	
Rent paid to Chinese Presbyterian Church	200.00	
		$3,375.00

Victoria, B.C.—

Miss Gertrude Scott, Salary	$1,200.00	
Miss Grace Lee, Salary	840.00	
Expenses and Supplies	25.00	
		$2,065.00
Department Contingency		175.00
		$11,027.50

PRESBYTERIAN RESIDENCE

Saskatoon, Sask.—

Superintendent's Salary	$900.00	
Contingency	50.00	
		$950.00

INDIAN RESIDENTIAL SCHOOLS

Birtle, Man.—

Principal's Salary	$1,350.00	
Matron's Salary	500.00	
Two Teachers' Salaries	1,500.00	
Taxes on Farm	65.00	
		$3,415.00

Mistawasis, Sask.—

Teacher's Salary paid by Government		
Maintenance and Fuel	$300.00	
Board of Children	150.00	
		$450.00

Cecilia Jeffrey Indian School, Kenora, Ont.—

Principal's Salary	$1,350.00	
Matron's Salary	500.00	
Three Teachers' Salaries	2,150.00	
		$4,000.00
		$7,865.00

DEACONESS DEPARTMENT

Toronto, Ont.—

Mrs. S. M. Gillespie, Salary	$1,200.00	
Expenses	150.00	
Mrs. C. Steinmetz, Salary	600.00	
Expenses	57.50	
Mrs. M. Fesenko, Salary	600.00	
Expenses	57.50	
Miss Marjorie MacKay, Salary, six months	600.00	
Expenses	30.00	
		$3,295.00

Hamilton, Ont.—

Miss M. Allan, Salary	$1,200.00	
Expenses	110.00	
		$1,310.00

Kirkland Lake, Ont.—

Miss Iris Munro, Salary	$1,200.00	
Expenses	110.00	
		$1,310.00

Sarnia, Ont.—

Miss Ruby Walker, Salary	$1,200.00	
Expenses	110.00	
		$1,310.00

Montreal, Que.—		
Miss Helen Ross, Salary	$1,200.00	
Expenses	110.00	
		$1,310.00
Val d'Or, Que.—		
Deaconess, Salary	$1,200.00	
Expenses	200.00	
		$1,400.00
Winnipeg, Man.—		
Miss Grace Irvine, Salary	$1,200.00	
Expenses	250.00	
		$1,450.00
Regina, Sask.—		
Miss Margaret Ramsay, Salary	$1,200.00	
Expenses	55.00	
		$1,255.00
Saskatoon, Sask.—		
Miss Mary E. Anderson, Salary	$1,200.00	
Expenses	55.00	
		$1,255.00
Prince Albert, Sask.—		
Deaconess Salary, six months	$600.00	
Expenses	125.00	
		$725.00
Edmonton, Alta.—		
Miss Mabel Booth, Salary	$1,200.00	
Paid by First Church, Edmonton	600.00	
	600.00	
Expenses	110.00	
		$710.00
Calgary, Alta.—		
Miss Hazel Macdonald, Salary	$1,200.00	
Expenses	250.00	
		$1,450.00
Victoria, B.C.—		
Miss Isabel Scott, Salary	$1,200.00	
Paid by St. Andrew's Church	400.00	
	800.00	
Expenses	110.00	
		$910.00
Vancouver, B.C.—		
Miss Chrissie Diffin, Salary	$1,200.00	
Expenses	110.00	
		$1,310.00
Miss E. Vincent, Salary	$1,200.00	
Expenses	110.00	
		$1,310.00
New Deaconesses, Salaries and Expenses		$1,500.00
Car depreciation		450.00
Department Contingency		500.00
		$22,760.00

WAR SERVICES UNDER DEACONESS DEPARTMENT

Hamilton, Ont.—			
Miss Athalie Read, Salary	$1,133.34		
Expenses	110.00		
		$1,243.34	
Brantford, Ont.—			
Miss L. Macarthur, Salary	$1,200.00		
Expenses	110.00		
		$1,310.00	
Ajax, Ont.—			
Miss M. Cunningham, Salary and Allowance	$1,000.00		
Expenses	110.00		
		$1,110.00	
Toronto, Ont.—			
Miss Isabel Taylor, Salary	$1,600.00		
		$1,600.00	
			$5,263.34
			$28,023.34

FRENCH WORK IN THE PROVINCE OF QUEBEC

Montreal, Que.—			
Miss A. Ippersiel, Salary	$850.00		
Expenses	110.00		
		$960.00	
Fontenelle, Que.—			
Teacher's Salary, when appointed		$1,000.00	
			$1,960.00
Extension of National Work			640.00
Insurance			159.66

SUPPLIES

Department Expenditure	$1,000.00
TOTAL OF NATIONAL MISSIONS	$60,065.50

OVERSEAS MISSIONS

INDIA

Jhansi Field

Salaries—			
Miss Irene Stringer	$1,000.00		
Mrs. Welles	1,000.00		
Dr. Elizabeth Thurrott	1,000.00		
Miss E. M. Magee	940.00		
		$3,940.00	
Increased living allowances	$ 200.00		
Vacation allowances	300.00		
Evangelistic	2,384.00		
Educational	6,244.00		
Medical	1,000.00		
Orphanage	612.00		
Miscellaneous	800.00		
		$11,540.00	
Language Study		100.00	
Honorarium, Treasurer		100.00	
			$15,680.00

Bhil Field

Salaries—			
Miss I. McConnell	$1,000.00		
Miss M. Williamson	1,000.00		
Miss E. Douglas	1,000.00		
Miss B. MacMurchy	1,000.00		
Miss M. Sherrick	1,000.00		
Miss M. Kennedy	900.00		
Miss B. Scott	900.00		
		$6,800.00	
Increased living allowances	$ 350.00		
Vacation allowances	525.00		
Language Study	360.00		
Evangelistic	1,697.00		
Educational	6,645.00		
Medical	4,668.00		
Miscellaneous	955.00		
		$15,200.00	
		$22,000.00	
Reduced		1,500.00	
			$20,500.00
TOTAL FOR INDIA			$36,180.00

CHINA

Miss Helena Gibbs, Salary	$1,200.00		
Personal living allowance	600.00		
Maintenance	1,000.00		
Additional living allowance	2,000.00		
		$4,800.00	
Church of Christ in China—			
Consolidated Budget	$1,200.00		
Block Commitment	2,500.00		
		$3,700.00	
			$8,500.00

BRITISH GUIANA

Salaries—			
Miss Lily Simpson	$1,000.00		
Miss Dorothy Douglas	1,000.00		
		$2,000.00	
Increased living allowances	$ 100.00		
Vacation allowances	150.00		
Maintenance and Evangelistic Work—			
Miss Lily Simpson	1,500.00		
Miss Dorothy Douglas	500.00		
Allowance for Mrs. Dickson and Mrs. Mackay	400.00		
		$2,650.00	
			$4,650.00
TOTAL OF OVERSEAS MISSIONS			**$49,330.00**

PUBLICATIONS

Literature and Glad Tidings

Salaries (five)	$6,300.00	
Office Rent	1,020.00	
Mission Band Leaders' Corner	50.00	
Mimeographing	110.00	
Free Leaflets	325.00	
Free Literature	425.00	
Annual Report	1,450.00	
Tabulated Report Forms	215.00	
		$9,895.00

ORGANIZATION

Miss L. K. Pelton, General Secretary, Salary	$1,800.00	
Miss T. Negoro, Young Women's Secretary, Salary	1,300.00	
Miss Frieda Matthews, Field Secretary, Salary	1,500.00	
Miss Ada Adams, Children's Work Secretary, Salary	1,500.00	
Miss Margaret Webster, Girls' Work Secretary, Salary (part)	900.00	
Expenses	225.00	
Railway Fares of Field Secretaries	700.00	
Increased Cost of Living Bonuses	500.00	
Camp Work and Conferences	800.00	
Grants to Provincials	700.00	
		$9,925.00

CANDIDATES

Department Expenditure	$50.00

LANTERN SLIDES

Department Expenditure	$200.00

LIFE MEMBERSHIP

Department Expenditure	$200.00

STUDENT

Contribution to Budget of the Missionary Committee of the Student Christian Movement	$100.00	
Subscription to Student Magazine and Incidentals	10.00	
		$110.00

CHRISTIAN LITERATURE

Chinese Literature in Saskatchewan	$ 50.00	
Committee on Christian Literature for Women and Children	300.00	
Ukrainian Literature (*Evangelical Truth*)	380.00	
Christian Literature for British Guiana	120.00	
Christian Literature for India, through the National Christian Council, India	100.00	
British and Foreign Bible Society	300.00	
China, *Christian Farmer*	400.00	
Unallocated amount	500.00	
		$2,150.00

GRANTS

Orphaned Missions	$4,000.00
Relief of European Ministers in Britain	250.00
Federated Fees—	
Foreign Missions Conference	300.00
Foreign Missions Conference Committees—	
India Committee	50.00

East Asia Committee	50.00	
Christian Medical Council for Overseas Work	50.00	
Women's Consultative Committee	50.00	
Women's International Union	2.50	
League of Nations	10.00	
Missionary Education Movement	50.00	
Canadian School of Missions	425.00	
Grant to Missionary and Deaconess Training School	100.00	
Lecturers, Missionary and Deaconess Training School	300.00	
Bursaries	400.00	
National Christian Council, India	75.00	
Miss Ruth Buchanan, India	500.00	
Ludhiana Medical College, India	50.00	
St. Christopher's Training College, India	200.00	
Rev. Wilfred Smith, Moslem Work, India	100.00	
Student Work, Brazil	400.00	
		$7,362.50

ADMINISTRATION

Salaries	$2,900.00	
Rent (part)	1,320.00	
Auditing	250.00	
General Expenses	1,842.00	
Exchange	800.00	
Council Meeting	2,000.00	
Deputation	600.00	
		$9,712.00

SUMMARY

National Missions		$60,065.50	
Overseas Missions		49,330.00	
Publications		9,895.00	
Organization		9,925.00	
Candidates		50.00	
Lantern Slides		200.00	
Life Membership		200.00	
Student		110.00	
Christian Literature		2,150.00	
Grants		7,362.50	
Administration		9,712.00	
		$149,000.00	
Amount taken from War Services (Deaconess Department)	$2,000.00		
Amount taken from Overseas Trust Fund (China)	2,000.00		
		$4,000.00	
			$145,000.00

WAR SERVICES

Amount set aside from General Fund		$5,000.00
Chaplaincy Committee	$ 500.00	
Bombed Churches	850.00	
War Services (Deaconess Department)	2,000.00	
Unallocated	1,650.00	
	$5,000.00	

Christian Education and China

THE Rev. J. W. Decker, D.D., who became Secretary in New York of the International Missionary Council a year ago when Dr. Warnshuis retired, was in Toronto early in November. While here, he gave an address at a public meeting in Victoria College Chapel on "The Contribution of Christian Education to China".

Rev. J. W. Decker, D.D.

Although the Chinese people have for centuries given a very high place to education, he said, Christian education has made a major contribution to the life of modern China. Christianity introduced *modern* education into China. Christian education presented the Gospel to the Chinese student. "Christian schools were a definite evangelizing agency. We presented the very best we had, the Gospel of Jesus Christ, to the boys and girls. We could give no more precious gift." While one of the main concerns of the traditional education of China was the building of character, often this was forgotten, and it was here that Christian education made its valuable contribution. Christian education has provided leadership for China. Among the delegations to the Madras meeting of the International Missionary Council, for ability and the spirit of outstanding leadership the delegation from China was head and shoulders above the others—a great credit to their country and to Christian education. Among the leaders at Chungking there is a high percentage of Christians. It is, Dr. Decker declared, because of Christian education that so many men and women in places of leadership know what political democracy is. Missionaries were pioneers in the great field of popular education and adult education. They were pioneers, too, in the teaching of phonetics, and the use of the Romanized alphabet that gave a great impetus to popular education. While there have been many instances of educated women in Chinese history, they have been exceptional. Education for women, with girls' schools and colleges for women, was part of the contribution of the missionary. Now no registered University in China can exclude women from any course. In other departments, too, Christian Colleges led, as in medicine, dentistry, agriculture and physical education. Ways should be found, Dr. Decker concluded, to relate Christian education more closely to the Churches.

Seeing Work of Other Missions

Miss Kennedy wrote from a Swedish Mission at Saugor in the Central Provinces on November 1st.

— Here I am two days and a night's journey from Jobat, attending a convention and finding it most worth while. Mr. Wood is one of the main speakers and, as usual, every one marvels at his Hindi, and his excellent messages. I brought my two girls, Nandi and Rebecca, with me, and an older Biblewoman; they are staying at the Industrial School here. Mr. Wood's evangelist and his wife are also here, and we are all receiving inspiration and help. The meetings are held in a huge tent, two Hindi meetings and one English one daily, plus a Young People's meeting, so that we are kept busy. Yesterday Anandi, the older woman, and I were in the prayer tent, thinking of the coming winter's work and praying that the two younger girls might really consecrate themselves. In the night meeting I saw these two disappear, so after half an hour I went in search of them and found them both in the prayer tent. They stayed behind after the meeting, went to the front and confessed to a new experience. I tell you there was rejoicing in my heart. I just pray it may be real and lasting. Apart from the meetings, I am also enjoying the fellowship of the various missionaries and Indian leaders. I have met a ''Gond'' pastor, the ''Gonds'' being hill people very like the Bhils. The Swedish folks are so friendly and hospitable. We have lots of laughter at the table, exchanging various language idiosyncrasies and I think I've learned all of six Swedish words. Some of our Bhil girls are in the school here and to-morrow I'm to see the sewing and handwork they do. I saw the Men's Industrial School to-day, where they make lovely carpets and furniture. I have met one woman who came out of Hinduism alone at 15 years of age; she has been a district worker for many years now. She never married, and goes from village to village alone, sleeping where she can, and they say she has brought many to Christ, especially young girls, whom she looks after, then makes marriage arrangements for. I am hoping to get out in the district when we go back.

From Darjeeling, in North Bengal, where she spent the month of October, Miss MacMurchy wrote (October 31st):

My holiday has been very beneficial. The weather has been delightful, with only one day of rain. I have walked a good deal, sometimes to places three miles distant. One day Miss Frandsen, one of our party, and I visited the Finnish Mission in Ghoorn. We went down to see the Church of Scotland Girls' School in Darjeeling another day, and had a marvellous trip to Kalimpong one day this week. No doubt you have heard about the work there, especially the St. Andrew's Colonial Homes for Anglo-Indian children. We were so happy to have an opportunity of seeing that work. One of the highlights of my holiday has been a trip to Tiger Hill, three miles away, from where I saw the peak of Mt. Everest. We had to get up at 3 a.m. to get there at the right time. I am quite ready to go back to Jobat now, and hope to have a good cold season's work.

Busy Days in British Guiana

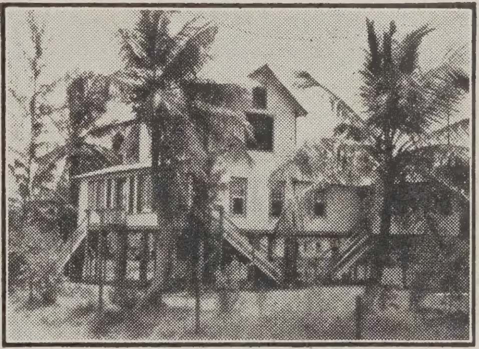
From Mrs. James Dickson:

WE are in the midst of our busiest season, for all the churches are having Harvest Services now; and this is decidedly the most important service of the year to them. The people are giving well. Three years ago the little church in New Amsterdam gave $19.00 as its total harvest offering, our first year here they gave $70.00, the second year $140, and this year $377 was placed on the offering plates at the service and later gifts brought it to $414. We have 22 stations in our field, and some of them may even surpass the New Amsterdam church. The Christians have just begun to realize the joy of giving to God.

Our Happy Workers are having Sales of handwork and produce and Teas, and are giving substantial gifts to the church. At Albion, where we had a Happy Workers' Tea on Monday, they intend to lift the debt from the church entirely this year, and the manager is so pleased that he is not waiting until the war ends before painting the church, but has already commenced to paint it so that it will be ready at Harvest time, although to do it now will cost him over $400. We have an exhibition and sale of woodwork at the Berbice High School to-morrow to pay for the tools of the woodwork department, and there is a tea in connection with that. The next day, Sunday, is always our busiest day, with services all day, and on Monday Miss Martin and I have to go to Skeldon, over fifty miles away, to help the Happy Workers there, who are having a tea and sale to help buy their new church. On

Tuesday we go across the river with our cycles and Miss Martin takes a HappyWorkers' group in one direction, and I one in another; then we meet and come home after dark on the ferry. The rest of December is almost as busy all the way through.

. . . In a community where over 75 per cent. of the people live belonging to a church over a mile away, the little children cannot walk so far to Sunday School, so lest they become lambs that are lost, I brought the Sunday School to them by renting a little cottage. I have between 25 and 30 children coming regularly to Sunday School there, and usually I get a bus or something and bring them over to anything special at the larger Sunday School, so that they will feel that they are a part of it, and of the church, and not be lost from us. We could meet under a house, but that is muddy and disagreeable when it rains, and as my clean little cottage has three rooms we can divide into classes and do everything in a decent, respectable way. . . . We used to go to Skeldon once a month, Miss Martin and I, taking four to seven Happy Workers' meetings in the day and holding an outdoor meeting at night, and sharing the expense. We have other trips besides these to make. Travel expenses are so high that we have had to skip some meetings, which makes us rather anxious as we feel we still should be with the women once a month to guide, direct and help them. Mrs. Mackay and Miss Douglas will take Happy Workers' meetings if they have time when they go in that direction to do their school work. Their primary interest is teaching Bible in the great primary schools, which is a very important phase of mission work.


Canadian Manse, New Amsterdam.

New Amsterdam,
November 26th, 1943.

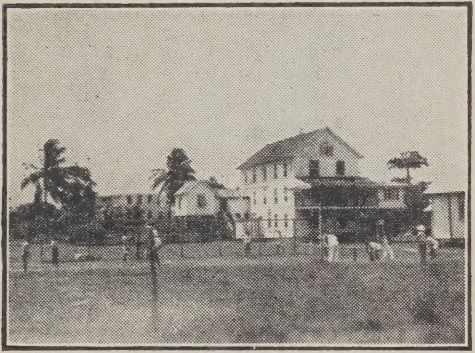
* * * *

From Miss Dorothy Douglas:

The Corentyne High School (where the missionaries feel there is a great opportunity for work, if only there was some one to go there) is situated in the midst of the largest settlement of East Indians in the Colony and offers the greatest opportunity for both educational work and evangelistic work anywhere. We have three small churches and the high school, but that is all. . . .

The opportunities for work here still abound but I do try to keep within what I can do without getting too tired. It isn't so hard now that the sun is travelling down in the southern hemisphere, but it is still hot even now after eight o'clock in the evening. We are beginning the terminal examinations next week and that always means a great deal of work marking papers. Not that we ever get away from it here, for they have a system of fortnightly marks which is a good thing but keeps one continually marking tests.

As they begin to write the Cambridge examinations the first of December school closes on the twenty-sixth of November and doesn't open again till the tenth of January. This is the longest holiday in the year, and much looked forward to. Of course, there are many things we will still continue to do in spite of the high school being closed. I will try to go some place for a change, although I don't know just where yet.



Berbice High School, New Amsterdam

One thing I have accomplished this term, at least. I think I can say now that it is accomplished, I have learned to ride a bicycle. It makes a great difference not being in the sun so long in the heat of the day and I don't feel so dragged out as when I had to walk. Then, too, when it gets cooler in the evening we go out for a ride and one can get some exercise and go out around a bit. . . . Before five o'clock the streets are practically deserted, then it just seems as if the whole world came out at once. If I could write a book on all the things that have been said to me while I have been learning it would be very interesting. Everyone on the road gave some advice of one kind or another. At first everyone said to keep my eyes well in front, while I couldn't get my eyes past the front wheel. The first bit of encouragement was when a man announced, ''All you need is practice, lady.''

Mrs. Elder had the rare honour the other day of unveiling a sewing-machine. The teacher had named it Marion Elizabeth after his mother and the name was written on it for all posterity to see. . . .

At weddings in this country the minister has to bless everything, after the ceremony is over—the ring, the cake, the table, and once Mr. Elder was just leaving when they called him back and said he hadn't blessed the house.

New Amsterdam, British Guiana, November 5th, 1943.

The Student Christian Movement of the River Plate

In Christian work in Latin American countries great emphasis is put on work among students—no field would seem to offer greater opportunities for service. As a contribution to this work, our Women's Missionary Society is making a grant towards the support of a worker among students in Brazil.

On the subject of student work in the south, especially in the Argentine and Uruguay, the letter sent out by the Committee of the Student Christian Movement in the River Plate area is enlightening. The Committee's object in addressing "churches and other Christian institutions of the River Plate, and Christians in general" is "to explain briefly the origin, development, content and aims of this Movement, and at the same time to offer its fullest collaboration in the pursuit of the common ideal of proclaiming and extending the Kingdom of God in our republics."

(Translated from the Spanish)

I.

THE Student Christian Associations, which arose in 1877, were not long in spreading throughout the world. Thanks to the vision and the powerful initiative of the great Christian leader, Dr. John R. Mott, there was formed at Wadstena in Sweden, in 1895, the World's Student Christian Federation, which to-day contains thousands of local groups and hundreds of thousands of members, and whose activity has continued steadily to increase. It is no exaggeration to say that the world feels the positive influence of the Student Christian Movement.

In this sense, let it suffice to mention that this Movement has led to the strengthening of the Christian faith and witness of thousands of young people; to the dedication of not less than ten thousand of them to missionary service; has helped towards a unity which transcends barriers—political and social, economic, racial and denominational. It has farther contributed to the solving of the religious and practical problems of students in particular and thus of mankind in general; and has afforded material aid, both in the last war and in the present war, to students who have suffered and are suffering hardships, etc.

As for the River Plate area, the continental committee of the South American Federation of Y.M.C.A.s entrusted to M. Emmanuel Galland the care of the individual groups of the S.C.M. within the areas of Buenos Aires and Montevideo. These groups functioned for several years and bore fruit. In the same way, we must mention the activities directed by Messrs. Conard and Ewing. None the less, all activity ceased for some time. The visit of Dr. Mott in 1940 revived the matter, and formed a point of departure for the formation, in both of the aforementioned cities, of new student groups but this time with an independent existence. Experience has proved the necessity of creating an executive secretaryship to direct such groups.

II.

Taking into account the origin mentioned above, and above all the major impulse which, with the appointment of an executive secretary, has expressed itself in a Student Christian Movement in the River Plate area, this committee decided to formulate the following principles:

1. The S.C.M. is of an ecumenical character, and that in a double sense: for it actually embraces the whole world, and all Christian students may find a place in its membership, whatever the church to which they belong and without excluding those who belong to none.

2. The W.S.C.F.—the organic manifestation in the world of this Movement—is a body with its own character, dependent upon no other institution, but in close collaboration with the other ecumenical movements. Further it may be said that the Federation does not in any way interfere with the direction of local groups or of national associations.

3. This Movement exists because, as we see it, Christian students as such have special opportunities which others do not have, opportunities which may serve the cause of Christianity, if the Movement is faithful to the purposes which inspired its founding and to the magnificent traditions it already possesses. Far from pretending that Christian students form a caste, it assigns them posts of responsibility where they may witness to Christ in the University, and later on in their future careers; and points out to them, to-day as students, and to-morrow as members of the professions, a mission of service in the society where they take their place, and indeed in the world as a whole.

4. In the University and other institutions of higher learning, there are young people who to-day feel themselves isolated, with no bond that unites them to one another or to the churches and religious institutions. There are others who, after turning in the direction of the Christian faith during their secondary studies, move into the higher courses without meeting favourable circumstances or facilities for the cultivation of their incipient faith. Finally, there are those who, lacking any definite religious orientation, sincerely desire to enquire, through the Gospels and through the experience of Christian companions of their own, into the true meaning of the person of Christ, and who prefer not to belong

to any church. For all those students the Movement seeks to carry out its work, and thus to fill a gap in the ranks of Christian action.

5. As a logical corollary of what has just been said—we have no desire that those Christian students who are already working in churches and other Christian groups should withdraw from such activities, but that, in addition to this work, they should be able to carry out a specific work in a field which is proper to them.

6. In spite of the limited time during which the Movement has been at work in these countries we must note that its activities have tended to intensify the Christian life of its members, to strengthen their ecumenical sense, to broaden their social vision, and to begin to solve the problems which are peculiar to students. We are at the very beginning of this whole enterprise but we hope for constant progress. May we be allowed to mention as examples, among others, the camps that have already been held, the concern to set up Christian hostels for students—an urgent need, as anyone will agree who has lived in a university setting or who knows about it—and meetings both ordinary and extraordinary, held on questions of interest and importance.

7. From the foregoing statement arises the fact that the S.C.M. cannot, does not pretend to, replace the churches or other Christian bodies, since one of its fundamental aims is to collaborate closely with them. With this motive of offering them such co-operation, we may be permitted to ask them for the assistance they are able to give us. In the same spirit we shall gladly listen to any suggestions they may care to make to us. It is our dearest wish that the S.C.M. should be what it sets out to be: a means of advancing and developing, in its own sphere, the sacred interests of the Kingdom of God, an end which, without any distinction, unites all Christians.

The Love of Christ Constraineth Us
How Much?

The night lies dark upon the earth —
And we have light;
So many have to grope their way —
And we have sight.

One path is theirs and ours —
Of sin and care —
But we are borne along,
And they their burden bear.

Foot-sore, heart-weary, they faint
Upon their way,
Mute in their sorrow, while
We kneel and pray.

Glad are they of a stone
On which to rest,
While we be pillowed on
The Father's breast.

—R. Wright Hay, in *Evangelical Christian.*

Visiting Boys and Girls in the Peace River Country

Mrs. R. S. Stevens of Brownvale writes of some of her work in that part of the Peace River district. As a deaconess, Mrs. Stevens (then Miss Margaret Grigor) served for several years in the Wanham district and at Prestville. Last year she and her husband, Dr. R. S. Stevens, went back to the Peace River to minister to the people in and around Brownvale.

HOW would you like to take a trip to some of our Mission Bands and visit our boys and girls in this great Peace River country? We will leave Brownvale shortly after lunch and drive by car about 11 miles north to Meridian School in the Last Lake district. About 18 boys and girls eagerly await us. First there is the singing of choruses, which they love; even the tiny tots do their best to learn them. Favourite ones are chosen and practised specially, to sing the following Sunday at church service; for the children form our choir and feel quite important as they have a share in the service. Bible study comes next and the boys try to beat the girls in answering questions. Books of the Bible, Beginning of Creation, and stories in Genesis, is our study just now. Then there is time for one story about the children of India and British Guiana, closing with prayer and the Mizpah Benediction. Mission Band is over, and one boy calls, ''Can't you come back next week?'' But other boys and girls are awaiting us next week and we are sorry we can't say ''Yes.'' So the seed is sown and we pray that it may take root in their hearts, and perhaps some of these boys and girls who live in the lonely places may hear God's call to tell out the old, old story of Jesus and His love to other boys and girls in our own and other lands. On the way home we visit Blue Hawk school. There, too, the children enjoy the half hour's singing and stories from the Bible and tales of other children.

The following Friday we go south, first of all to Grey Eagle school, where there are 22 children; and again the children love to sing and listen to the Bible and missionary stories. Then five miles further south we come to Griffen Creek school, one of the largest, with 35 children, and a more interesting group it would be hard to find. How they enjoyed Miss Adams and the stories she told them of Formosa!

Our little group at Brownvale are mostly primaries. They meet in the church every Tuesday. Not only do they sing and memorize Bible verses and hear about the children of other lands, but they sew and colour text cards to be given to the children of the country Mission

Bands at Christmas, and they each feel they are doing something for someone else.

(*Note*—We regret that this article had to be held over from December.)

The Dixonville Field Visited

Mrs. Stevens tells of a trip to the Dixonville field.

PERHAPS you might be interested in our trip to Smith's Mills and Dixonville. The latter is 44 miles north-east of Brownvale and the Mill is 10 miles south-west of Dixonville. As you know, Dr. Margaret Strang Savage did a splendid work on that field and it does seem such a pity that we have no worker there now. Our own field keeps us busy and we cannot go very often to give these people service, but they certainly appreciate it when we do go. There are six school districts on that field and surely the children need to be taught God's Word and learn of the Saviour who gave His life for them. There are 70 children in the Dixonville school. Some of those come in from other districts by van, and go home for the week-end. Others are staying in the homes around Dixonville and would go to Sunday School if there was one. We left some Sunday School papers for them and how much these were enjoyed!

To me it seemed pathetic that that lovely little church should be standing there empty Sunday after Sunday, with no one to preach the Gospel. The afternoon we were there was bright and sunny, the church had been swept and dusted—with its beautiful furnishings it looked a little Holy of Holies. About twenty gathered for the service—not many, perhaps, but Christ said, ''Where two or three are gathered together in my name, there am I in the midst''. His Presence was felt among us. After the short service seven children were baptized and dedicated by their parents to the Lord, among them two dear little baby boys—twins.

At the Mill there is a little settlement with ten families—about twenty children. They hope soon to have a school there; in the meantime the children have to go four miles to the nearest school. We visited each home and in one Dr. Stevens baptized three children. Later the service was held in the cook house, which was well filled. The singing of the old hymns was greatly enjoyed and after the service an invitation was given us to come back when we could. We hope the day will come when our young men and women will respond to the call of our Lord and Master to go out and preach the Gospel to every creature.

Another interesting trip we had last week was on our Last Lake field.

We had Mission Band at Blue Hawk at two o'clock, then went on to Last Lake. There the children were practising for Christmas, so we had a short meeting and left, intending to visit some of our people. Crossing the school section, we called at one home and then set off into the woods to visit one of our faithful members who walks three miles each Sunday to the home we had just visited and then rides with that family to the Hall where the service is held.

We evidently missed the trail into her place and went many miles over rough roads trying to find it. At last we gave up and set out on another trail which, we hoped, would take us out to the main road home. There seemed to be no end to it, but at last we came to a lone shack and the man told us we'd gone as far north as we could go—there was no road out. So we had to go back; by this time it was dark. These roads are never meant for cars and suddenly ours went down in the deep ruts—wouldn't move. We just had to leave it and set out walking. There was no sign of life anywhere in the darkness except the coyotes howling. After walking what seemed like five miles—it was only two—we saw a light and how thankful we were to get back to the home that we'd visited earlier in the evening. There we stayed all night and in the morning the men went for the car. They made a fire in the bush to heat water and thaw it out. It was noon when they brought it back and after lunch we started homewards.

Note: In an earlier letter Mrs. Stevens told of the busy time they had been having at Brownvale, where the church was raised and put on a cement foundation, the men doing the work themselves when they could. "It looks so much better, raised up and with cement steps and a nice walk. We hope to have it painted, too." The rededication service was held on November 21st, when seven adult members were added to the church. Dr. Stevens has three preaching points, and Mrs. Stevens conducts five Mission Bands and a Sunday School of about thirty.

Shortly before his death Dr. William Paton recorded the last of a series of talks on world reconstruction. This last message, broadcast with the family's permission, concludes, "As we look at all these gigantic tasks, we need to remember that God has set us in this particular historic moment, and that we are in the hands of His providence. What nations can do for good and evil, in modern conditions of organized power, is greater than in past ages. But we are not in a world of chance, we are in our Father's house, and we need to rise to the height of the historic moment in which we are set, not trusting only to our own cleverness and skill in devising but far more to His love and guidance."

A memorial service for Dr. Paton was held in St. Paul's Cathedral on September 28, conducted by the Right Rev. the Moderator of Assembly and the Archbishop of Canterbury.

Prayer

O GOD, our loving Father, at the beginning of this New Year we, Thy redeemed children, come to Thee humbly confessing our sins, sins of commission and omission. During the year that is past how often we have grieved Thee by our coldness of heart, our unforgiving spirit, our uncharitable conversation and our neglecting of opportunities presented by Thee to tell others of Thy saving grace. How often we have failed to witness for Thee in our daily living. Dear Lord, forgive us.

But, our Father, we thank Thee that Thou hast not dealt with us according to our deserts, but out of the abundant riches of Thy glory, Thou hast showered us with manifold blessings as countless as the sands of the sea. Help us to realize how much we owe Thee for the precious gift of Thy Son, our Saviour. May we never cease to give Thee thanks and to praise Thy Holy Name.

As we think of Thy goodness to us in the past and praise Thee for it, surely it would be shameful to have any doubts about this New Year we have just entered. If Thou hast been our refuge and our strength in the past, surely we can say for the coming year, ''Hitherto hath the Lord helped us'', and what He has undertaken, He will complete. Help us as Christians to make this our New Year resolution—''To take our burdens (whatever they are) to the Lord, and leave them there.'' For we know there is no condition in human nature, no circumstance of human life, that is not completely provided for in Thine all-embracing Love.

We remember before Thee this troubled world, struggling in the throes of an awful conflict. If it please Thee, grant that this year may see the end of the war, and that bloodshed and fighting may cease. Oh that men and nations would seek the Lord!

Dear Lord, if there should be any who read these pages who have not yet come to a knowledge of Thy Son as their own personal Saviour, we pray that Thy Holy Spirit will speak to their hearts and make them realize the meaning of Christ's words to Nicodemus, ''Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.''

We ask these things in Jesus' precious Name, and for His sake. Amen.

Hitherto God hath holpen,
God helps yet,
And God will further help us.

—Old Inscription.

A New Year Meditation

Psalm 124

IT is well to have life often under retrospect, for the guiding hand of God is not always discernible in the actual movement of to-day. When the conflict is at its height, all that we see is the strength of the enemy and the necessity of our own courageous attack and defence. When we look back, however, upon victories won, we see with unmistakable clearness how utterly we had failed had it not been for the actual presence of the Lord on the field. He it was Who controlled the fight, Who reinforced our weakness, and Who saved us from despair when the day was almost lost. As we review the conflict we realize, as we did not when in the thick of it, that it was the Lord's battle and not ours.

The difficulties of to-day are always apt to seem greater than any we have yet encountered. Seen at close range, the obstacles to our progress and to the work of His Kingdom loom larger than they really are. But fortified by past experience of His victorious might, we can take up their challenge without flinching. The God of all days is the God of to-day. He has not brought us through so much merely to forsake us now, when we seem most to need Him. The determining factor in yesterday's encounter is unchanged to-day. So long as we desire to be on His side we may be confident that He is on ours. Because He has been our help in the past, therefore in the shadow of His wings will we rejoice. —From *Chapter by Chapter through the Bible,* by Dr. Stuart Holden.

The Ministry of Intercession

IT is suggested that this year we give a larger place on our programmes to the ministry of intercession, to definite, thoughtful, imaginative prayer for one mission field or one department of the work each month. In the usual devotional period let us continue the good custom of remembering the Church Universal, our King and country, our own Church, those passing through great trial, etc. But let us set aside a special period for prayer for our missionaries and for the people among whom they labour.

We must prepare for it by re-reading reports and letters from the field, our minds dwelling on them in sympathetic understanding until our hearts are warm with Christian love for those other members of the mystic Body of Christ, who, far removed from us in place and circumstances, have the same spiritual needs and the same spiritual resources. It would be ideal if, coming together with this knowledge and in this spirit, those offered audible prayer who felt moved to do so. It may, however, be found easier, especially at first, to assign topics well in advance of the meeting to three or four members. The President will always give the latest news from the field, name the missionaries, and refer to special difficulties or special causes for thanksgiving. Let us never forget thanksgiving.

The Auxiliary Page will outline month by month the little talks for the President, suggest topics for prayer, and give references to pages in the *Glad Tidings* where information may be obtained. It is hoped that all branches, Senior and Young Women's, will find this page helpful.

Missions in a New Light

A story of war experience in the Pacific that revealed a changed attitude towards missionary work was that told last year by Mrs. Starr Stuart in St. George's West, Edinburgh, and published in ''Life and Work''.

HER husband having accepted an appointment as Judge in British Guiana, they were on their way there from the Friendly Islands, where he had been Chief Justice of Tonga, when their ship was shelled and sunk in the Pacific. After suffering the horrors and privations of imprisonment for 25 days on a German raider in the tropics, with very little food, and less water, some hundreds of them, older men and women and children, were landed in Christmas week on the island of Emirau, a rarely visited island of the Bismarck Archipelago, inhabited by Kanakas, who were said to be cannibals.

Born in Edinburgh, Mrs. Stuart was brought up, she said, in a household that ''was not interested in Missions; indeed criticized them sharply''. After her marriage she went out to South Africa, where Judge Stuart's work brought them in touch with some large mission stations. Of these first experiences of missionary work, she wrote, ''It seemed to us that the missionaries, working for no material reward, compared very favourably with men in other walks of life, and their converts seemed vastly preferable to the 'noble savage' of Jean Jacques Rousseau's imagination.''

Then came their Pacific experiences.

—The first night my husband and I slept in a tiny copra shed close to the lagoon. . . . The next day was Sunday. We had heard a rumour that there was a ''missionary'' on the island, so, in the cooler hour of the late afternoon, greatly daring, we decided to go down to the nearby village and look for him or for the headman, who was said to speak some English.

At the entrance of the palisaded township we looked down a long, smooth, wide path, lined with great shells. The houses were on high poles, tucked almost into the trees like Wendy's house in Peter Pan. The whole place seemed deserted. We walked cautiously forward. It felt as if people must be watching, but there was no one. A little way along we found a little herd-boy, about nine years old, on the watch: he had little square teeth, and his ears were neither pierced with lead discs nor ragged. This was encouraging. He made us somehow understand the people were in church and pointed.

The sound of singing came from a Tongan type of church. As we drew near we recognized:—"Jesus loves me this I know!" In English! After the *Germans*, the fire, the shells, the horror of captivity—"Jesus loves me", in English! We went in, but we left before the end of the service as it was otherwise entirely in Kanaka. Night falls like a curtain in the tropics, and we were anxious to regain our little hut before dark.

We clambered on to the high verandah, and, close together for mutual comfort, dozed off into the uneasy sleep of the hungry.

Suddenly I felt my husband's arm stiffen round me. "The Natives!" he whispered. About a dozen men approached carrying lights. One came forward, raised a wicker tray above his head and laid it on the verandah. "Kai-Kai," he said. (Food! Eat!) Good, hot, sweet potatoes! We fell upon them. We paused, thinking, we will keep the rest for to-morrow, but he said, "No! To-morrow more!"

The next day we called on the missionary to thank him. Not only had the natives sent food, but a small boy came to clean out the hut; several natives came to take away the malodorous sacks of copra, and the missionary sent a kitchen table, a wooden chair, some more food and a pannikin of water. Arrived at the missionary's hut, we asked if we might come up the ladder, "Oh! Yes!" And he welcomed us in. Tall, ebony-black, with fine hawk-like features, a shock of black hair, lovely white teeth, and beautiful eyes; a pure bred Solomon Islander, one of a family of sometime cannibals. By talking very simply, repeating mostly the words he used and therefore knew, we had got on very well with the headman in the morning. We did the same now, but it was less necessary. The missionary told us his story.

"My home is the Solomons. We were not always Christians—No!" The missionaries had evidently thought well of him: he was sent to Fiji and trained. Returning, he conceived that he had a call to the wider field of the Pacific. He wanted to "go abroad and preach". The missionaries hesitated. He was young and untried. Finally he was allowed to go to Emirau, a station which did not justify the appointment of a white missionary but where there was work to do.

Our missionary came. He had lived with his flock, fished, planted, hoed the ground, and got them interested. He understood them. No, they were not all Christians; many were, but not all had been baptized. He was no braggart. ''They like the Church,'' he said. Were there cannibals now? Well, he would not say; but they were friendly; yes, he thought they were really *all* friendly.

Then he sang to us to the accompaniment of his guitar what he said was *his* story:— ''And I will make you fishers of men—if you will follow Me.''

The natives continued to give us food and water from their own water hole. For Christmas the missionary brought three small native eggs and a water melon. ''These are the presents,'' he said. ''There isn't much; the Germans cleared the village of all they could find.''

At last the rescue ship from Australia arrived. We went to thank our natives before joining the rush over to the other side.

''The whites have come,'' we said. ''Now we can repay you for all your kindness.'' The little group said nothing. Then the Headman replied, in his scanty English, ''We give you some? Yes? You want to give *us* some? Yes? There is no need. We are Christians. We gave to you because you had so little.''

A New Year's Hymn

For all the mercies of past days
To Thee, O Lord, we render praise —
For life and health and daily food,
And hoard of unremembered good;

For friends whose presence day by day
Has cheered us onward in the way
Wherein our footsteps Thou didst lead,
For ever mindful of our need;

For all the profit of past years,
For harvests reaped though sown in tears;
For knowledge out of failure learned,
And joys for which our hearts had
yearned;

For steadfast hopes that in us rise—
The pledge of what before us lies
When life's long pilgrimage is done
And faith's appointed goal is won.

Our vows before Thee we renew:
Lord, Thou hast helped us hitherto!
Be Thou our Saviour, Guide, and Friend,
Our Helper now, and in the end!

W. Cowan, in *Life and Work.*

For Literature Secretaries

MISS LOUISE A. REITH

Love books. To enjoy and make the most of the office of Literature Secretary one must love books. Read them, know what they are about and thus be able to help the members of the Society to select those that are best suited to their needs.

Interest others in missionary books. Remember the Literature Department has a definite responsibility in helping to carry out one of the aims of our Society—"to encourage study and to provide missionary education for all its members."

Talk about books at every opportunity. If you are a Provincial or Presbyterial Literature Secretary, see that you get that opportunity at the Provincial and Presbyterial meetings. Have displays of the available books and arrange the displays attractively so that people will want to look more closely and know about the books.

Encourage the appointment of Auxiliary Literature Secretaries. If you are a Presbyterial Literature Secretary, this is your responsibility. Keep the Auxiliary Literature Secretary informed of the books and studies that will be most helpful.

Remember the Literature Department serves the whole Women's Missionary Society Family. Find out the books best suited to the members of the Mission Bands, of the Girls' Groups, and of the Young Women's and Senior Auxiliaries.

Accuracy in keeping a record of the sales, orders taken, and invoices received will make the task of preparing a report at the end of the year much easier. If you are an Auxiliary Secretary, your report goes to the Presbyterial Literature Secretary; if a Presbyterial Literature Secretary, to the Provincial Literature Secretary; if a Provincial Literature Secretary, to the Literature Secretary, Room 800—100 Adelaide Street West, Toronto 1, Ontario.

Try to accustom all who order direct from the Literature Department to report their purchases to the Auxiliary Literature Secretary that she may be able to make a complete report to the Presbyterial Literature Secretary.

Use your *Glad Tidings*. Watch the Literature Page for reviews of books. Be sure to know which books are on the Auxiliary Book Shelf, what the current studies are for all departments, and do not forget to look at the Book List on the inside of the back cover.

Resolve (and keep the resolution) to write to the Literature Department for book displays long enough before your meeting that you may have time to read and know the books. State the date by which you wish to have them. Orders taken at meetings will be sent direct to those ordering and invoiced to the Secretary taking the orders. Payment is made through that Secretary. All Secretaries should see that accounts are settled at least twice a year, by June 30th and December 31st.

Evaluate your success as a Literature Secretary by the number of books containing MISSIONARY information you are able to interest others in during the year.

Put these all together and they spell an efficient "Literature" Secretary.

Miss Macdonald and Miss Adams in Alberta Presbyterials

MISS HAZEL MACDONALD writes of her autumn work in Alberta. For a good deal of the time she and Miss Ada Adams were working together. Referring to the Vacation Bible Schools held in Calgary, at the Hungarian church and St. Andrew's, she says: "The children were so interested they wanted to keep on coming until school started and couldn't see why they hadn't had it all summer." (Schools in Alberta were closed for over three months last summer.) Later Mrs. Freeman, the Presbyterial President, went with her to some of the outside points. She spent two weeks in Bassano, where girls' work was being organized. "You see we had five girls from there at camp and they were most enthusiastic. Then the older girls asked if they couldn't be organized." There were thirty girls at the meeting, and the teachers are the leaders of the new C.G.I.T. In November she went to Cayley and High River for the Sunday service and met with the Cayley women at their Auxiliary and Aid meeting. Between them Miss Adams and Miss Macdonald had covered all points in Macleod and Calgary Presbyterials—in the former they did some work at Macleod and Granum with the Girls' Work Secretary of the R.E.C. After the Synod meeting they went to Red Deer. Through that Presbyterial they met with the various groups, in several places finding leaders for Mission Bands and Girls' groups—some had been leaders before, some had themselves attended Mission Band, when Miss Macdonald was doing deaconess work in that Presbyterial. Teachers were most willing to help. "It was just great", Miss Macdonald wrote, "to see the response of those who had known what it meant to have Mission Band when they went to school. I came away feeling that the work done by the deaconesses in that district was certainly bearing fruit.'' The busy Sunday—in the morning Miss Adams going with Mr. Bray to Red Deer and Miss Macdonald with Mrs. Bray to Valley Centre for Sunday School and service; with service at Edwell in the afternoon and at Willowdale in the evening—was ''just like old times and it was good to meet so many of my old friends.''

Miss Diffin in North Vancouver

IN North Vancouver, where she has been working during the past year, Miss Diffin has found much that is encouraging. A good deal of her time in the fall was given to visiting the homes of children who were not attending any Sunday School; as a result, the attendance at St. Andrew's Sunday School had increased. Towards the end of November they began having the children come on Friday evening for ''an hour of lantern slides and singing''—and, at first, a short practice for their Christmas concert. The first evening twenty children were out, ''although it was a very bad night with thick fog''. A Young Women's Auxiliary was organized late in the fall, Mrs. Murdoch, the Presbyterial Secretary, and Mrs. Bell, Young Women's Secretary, attending the organization meeting. Later Miss Diffin met with the Executive to arrange their programme; they were planning to take up the Young Women's study on British Guiana. She was also carrying on the Mission Band at St. Stephen's, one of the members of the new Young Women's group helping when she could.

AUXILIARY PAGE

Miss L. K. Pelton

INTERCESSION

For Fields from which Missionaries have Withdrawn.

Ephesians 3: 14-19.

BY the early part of 1941 all our missionaries had left Formosa, Manchuria, and Japan. The little news that came from these areas during the next few months indicated that the Christians, under capable leaders, were faithfully carrying on the work of the Church. The Religious Organizations Law, which aims at bringing the Churches under the complete control of the Japanese Government, makes the work increasingly difficult and often puts Christian faith and loyalty to a severe test. Is the Church strong enough to stand up against such odds? Missionaries returning in 1941 reported:

"Formosa has a fully organized Church with three Presbyteries and a Synod in the North and four Presbyteries and a Synod in the South, and a General Synod for the whole island. There are over 200 churches and a Christian community of 50,000, highly literate. Formosan staffs, under the direction of committees, carry on the work of the Mackay Memorial Hospital, Happy Mount Leprosy Colony, the Theological College and the Women's School; Happy Home and the nine Biblewomen are under the Formosan Women's Missionary Society. In our Manchurian field there is a Christian community of some 4,000 people in 52 churches. Work is carried on by Chinese pastors, evangelists, and Biblewomen. There are 1,100 Sunday School scholars. Of the Korean Church in Japan 22 congregations fully support their pastors, 30 others give complete or partial support to a Biblewoman or evangelist, and the services of 22 Korean students in the Presbyterian Seminary at Kobe make it legal for weak groups in the Kobe, Osaka, and Himaji districts to come together for worship. There is a Women's Missionary Society with 41 Auxiliaries, and there are six nursery schools with capable teachers in charge. Truly we may thank God and take courage."

That was the report in 1941. What has been taking place since then behind the veil that the war has drawn over these areas, we do not know. But God has prepared Him a Church, and God will keep it.

Let us give thanks for what God has wrought.

Let us pray for the pastors, preachers, and evangelists, for their homes, their wives and children, and the flock committed to their care; for the Biblewomen and teachers in nursery schools and kindergartens.

Let us pray that the Mackay Memorial Hospital and the Happy Mount Leprosy Colony may continue to bring bodily relief to many sufferers and, above all, that they may witness to the Lord Jesus Christ, making His Name known to all who come within their walls. Let us pray that the Theological College, the Women's School, and Happy Home may be faithful to the purpose to which they were dedicated.

Let us pray for all the Christians, that through God's sustaining grace they may be uncompromisingly true to what they know to be right; that they may be delivered from the fear of man; and that, filled with zeal as never before, they may go forth to win their fellow men.

Let us remember the missionaries who have had to leave good friends and cherished work, and whose hearts are concerned for Christians they have known and loved now enduring hardship.

—*E. Mathieson.*

References are to numbers of the *Glad Tidings.*

Formosa: July-August 1940, pages 282-284; May 1941, pages 187-202; November 1941, pages 411-413.

Manchuria: June 1940, pages 247-249; April 1941, pages 138-146; November 1941, page 415.

Koreans in Japan: July-August 1941, pages 287-296; November 1941, pages 413, 414; March 1941, pages 100-105.

Prayers for Auxiliary Meetings—pages 29-32.

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

STOCK-TAKING IN THE KINGSWAY YOUNG WOMEN'S

THE Executive was in session and a hot argument had arisen. In the middle of it sat Jean, calm yet determined. ''It's time,'' she was saying, ''we made some changes. When we were organized ten years ago as the Kingsway Young Women's Auxiliary, we were the youngest group in this Presbyterial. Remember the shock we got when we went to our first Presbyterial rally and found everybody years older than ourselves? Remember how we said our meetings were never going to get staid and stereotyped, that we would make a reputation for having the peppiest, most original, and most challenging meetings in this Presbyterial? Remember the missionary who spoke to us at our first meeting and impressed us with the fact that the mark of a Christian community was its aliveness, its vitality, its creativeness, its reaching out to do new things in new ways because it had caught something of the spirit of Christ? Remember how we vowed to be like that? We would never be 'dead' and insipid and futile? We were going to *do* things. Look at us now.''

''All right,'' interrupted a soothing voice, ''don't get excited. What *is* the matter with us? And what's the matter with you?''

Jean relaxed with a short laugh. ''I've been thinking,'' she said, but her tone was restless. ''I hadn't realized how we were drifting along until something Ernestine said to me the other night made me think of it.''

''Ernestine?''

''Oh, she wasn't criticizing us, really. She was just puzzled because she couldn't see the point of our meetings. It seemed to me that there must be something wrong with us if an outsider can't get the point after she had attended three meetings.''

"But our study is all set for the year and all our committees are in swing," wailed the conservative member of the Executive, who didn't like changes. "Why can't we just talk about it, and then try to do something about it next year? Maybe the war will be over by then."

"Next year may be too late. What's the use of getting girls like Ernestine to come if we can't get them interested? And what's worse, we're only giving the missionary cause a bad name."

"She's right," said the President unexpectedly. "I vote we try a change. I must confess our meetings are a bit dull. You know, to be perfectly frank, if it weren't for the fact that we're all friends and we don't see much of each other during the month, I don't think I would bother to come at all."

"A fine president you are!"

"Well," slightly nettled, "aren't we all taking our responsibilities rather lightly? What about the worship service you forgot last meeting? What about the hymn books that didn't appear at all?"

"And the secretary that was twenty minutes late. Let's have done with our shortcomings and decide what we're going to do. From to-day we repent of our sins of omission—at least, I do; and I really mean it." This from the secretary herself.

"That goes for all of us, I hope," said the president, getting out pencil and notebook with an air of business. "Now—how do we begin this renovating process, Jean? You started this, you know."

Jean thought rapidly. "Why not start at the beginning? Let's ask certain people in our group to be prepared to answer the question, 'Why am I in a missionary group to-day?' or 'Why am I interested in missions?' "

"What about making it a round-table discussion?" interrupted the secretary enthusiastically.

"Could we work in our Reading Fellowship books?" This came from quiet Esther, who had said little up to the present. "Some of us have done the reading and there have been a number of interesting comments on the three books. I think they should be expressed at a meeting. One of the girls said that she really began to feel as if she were a part of a world movement after reading *The Seed and The Soil.* Let's ask her to tell us about it. And Jinny, our youngest member, is getting awfully interested in the new one for this year, *Trumpet of a Prophecy.*"

Jean made a mental note to pass the book on to Ernestine.

"And everyone was charmed with *Life Has No Ceiling*—you know some of our members are reading everything they can get their hands on about China just because of that book.''

''I'm at the *Village on the Hill,* remarked one of the newlyweds on the Executive; ''only I can't finish it because Frank took it away with him.''

So it was decided to make the Reading Fellowship books a part of the meeting.

''What about the study?''

''Let's not abandon it altogether,'' suggested somebody. ''Let's try out some of the ideas in the programme outline; at least they sound novel and different. And you know we have never really done a study the way it should be done. Why not put Esther in charge of the programme committee now that June has gone into war work and let her fix it up for us? You could try some of those new ideas you were telling us you were using in your teaching at school, could you not, Esther?''

And so far into the evening.

''A most profitable meeting,'' concluded the president at the end.

—*T. Negoro.*

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

TO our faithful leaders everywhere we extend heartiest New Year greetings, and best wishes for the year that lies before us.

Your Secretary thanks you most earnestly for the work you have done during the past year. Your co-operation, your comments, and your all-round helpfulness have done much to further the cause of Girls' Work throughout our land.

We know it has not always been easy to carry on each week, and to do the little ''extras'' that always seem to be expected of one. That new war job almost made it necessary for some of you to give up your groups, but after talking it over with your ''conscience'' you decided you'd try to carry on—and you did and made a splendid job of it.

Increased home duties and Red Cross work would have provided less worthy people with an ironclad excuse for giving up, but you had the vision to see what an immense war job as well as *post war* job you were doing by leading the women of to-morrow along the path of Christian living, and you couldn't take hold of any excuse and shirk your responsibility. Is it any wonder we are proud and grateful for all your splendid work?

"Yes", some of you say, "that might have applied to me, but I had to leave my group and move to another town." We know just how much you will miss your girls and the work, but we might point out that there are girls everywhere and there are never enough leaders to go around. Please, dear ex-leader, if you have a few hours to spare, offer your services to the minister of the church you attend. If you are to be in your new town only a few months, it will probably be long enough to establish a group and train a leader who will carry on when you have to move.

"The harvest is ripe but the reapers are few" is certainly true in this work among our young people, yet where can we find anything that would give greater returns?

To our new leaders—and there are many of them—we say, "Welcome". We are grateful that you have been led to take on this fine work and we are pleased that you are to know the thrill of working with teen-age girls. Your work will not be easy, but it will bring rewards such as you have never dreamed of.

We hope that 1944 will bring peace to our homes and our land, but, whatever it holds for us, let us be true to the best that is in us, and sow the seed which will help make the world a better place in which to live.

Working — "Beneath Thatched Roofs"

Miss Isabel McConnell,
Superintendent of Nurses,
Jobat Hospital.

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

Dear Mission Band Leader:

HAPPY New Year to you and your Mission Band! It would be nice if I could drop in at your meeting and express my good wishes in person but, as that is impossible, I hope this letter will let you know that I am sincerely interested in your Band.

At a time when we have once more celebrated the birth of our Saviour it is well that we should impress on ourselves and on the boys and girls that our aim as Mission Banders is to help win the world for the One who came nineteen hundred years ago as Bethlehem's Babe.

I realize that Mission Bands and their leaders have been passing through disappointing times. Both leaders and children have in many cases changed their places of residence in the last year. Consequently many Bands are being carried on by those who have willingly taken over leadership without previous experience, and many experienced leaders are left with very few former Mission Banders. This is discouraging, particularly to new leaders; but life is not the same for any of us in these days, and in our homes we have to carry on without many things we have been used to; why should we let our Mission Bands drop because conditions are not normal?

We on the Council Executive feel that many of you need help and encouragement, and we are very willing to help you if we can. This month we are sending out some material on our work in British Guiana, to be used as part of your study on South America. We hope you will find it helpful, and we hope, too, that you will let us know if it meets your need. Only as you tell us of your difficulties can we take steps to help you.

With warmest good wishes for you and every boy and girl in your Mission Band, I am

Sincerely yours,
—*Margaret W. Ferguson.*

PROVINCIAL NEWS

ALBERTA

MRS. J. H. WILLIAMSON, 811 12TH AVE. W., CALGARY, PRESS SECRETARY

CALGARY Presbyterial—The Presbyterial Executive took charge of the Young Women's Missionary Society meeting. The President, Mrs. Freeman, was in the chair. Several short Bible readings were given by Mrs. Donald Smith. Miss Grace Hillocks gave a very interesting and instructive talk on the Bible.

Knox Auxiliary held a very splendid Thank-offering meeting with the Goforth Young Women. The Y.W.M.S. had charge of the devotions. Miss Catherine Henderson, returned missionary from South Africa, gave a very instructive and interesting address, illustrating it with her own slides.

Red Deer Presbyterial—Olds Auxiliary had a very fine Thank-offering meeting, although the attendance wasn't large. The Rev. Peter Fisher gave a wonderful address on "The Value of the Women's Missionary Society to the World".

When the Presbyterial Executive met in Red Deer recently a presentation was made to Miss M. Bamsey, a valued member of the Auxiliary there, who is leaving for Vancouver.

At the Thank-offering meeting of the Carstairs Auxiliary each member answered the roll call with a verse on "Thanksgiving". The study on "The Hungarians in Canada" was very enlightening and interesting. The speaker was Mrs. McGorman, Presbyterial President, and it was a pleasure for the members to meet her and hear her speak. At the close of the meeting there was a social hour.

The third annual Women's Missionary Rally of the Willowdale field, held at the Willowdale church on October 20th was well attended. The meeting was opened by a song service and prayer. Inspiring messages were given, by Mrs. Bell on "The Origin and Inspiration of the Bible", by Mrs. J. McPhee on "Chosen to be a Soldier", and by Mrs. Whiteside of Red Deer on "A Clean Life and Testimony". It was a happy gathering. At the close, the Edwell ladies served lunch. The women find this yearly gathering an opportunity of drawing them closer to the Lord, and nearer to one another.

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST.,
NORTH VANCOUVER, PRESS SECRETARY

KAMLOOPS-Okanagan Presbyterial — In November the Armstrong Auxiliary held a very successful Thank-offering meeting, probably the best effort that Auxiliary has ever put forth. Miss Ruth Heighton was the speaker. Her talk on Formosa, where she spent five years as a missionary, was thoroughly enjoyed, as were the many souvenirs brought from that beautiful Island. Miss Heighton was recently appointed to work in the Kamloops-Okanagan Presbyterial.

Kootenay Presbyterial—The Kimberley Auxiliary reported taking the evening church service in the absence of their minister. The service was well attended and lantern slides of "The Pathfinders" were shown.

Mrs. Cheshire was in charge of the Trail Thank-offering meeting. The guest speaker was Mrs. McKendrick, whose message on "The Spirit of Thankfulness" emphasized how much we in this land had to thank God for in this time of world conflict and how we could show our gratitude to Him by giving of our time and talents in His service. Members of the Junior Choir contributed solos. A social hour was spent after the meeting.

Victoria Presbyterial — Flight Lieutenant Dunn, formerly a missionary in British Guiana, spoke on the work there to three gatherings in Victoria. When the Young Women's groups of the Presbyterial held a fall rally in St. Andrew's Church to discuss new work for the winter months, he was their speaker and showed interesting slides on his missionary work in British Guiana. Gorge Erskine had the pleasure of hearing him speak of his work on that field at their November meeting. At the Thank-offering meeting of St. Andrew's Auxiliary, Victoria, to which the Home Helpers were invited, he also told of the work in British Guiana. At this meeting an Honorary membership was presented to Mrs. W. L. Clay, who has given so many years to further missionary work at large and has been most devoted to St. Andrew's Church. The Auxiliary was indeed happy to have the privilege of honouring her at this time.

Westminster Presbyterial — In the Buchan Memorial Church, White Rock, was held the fourth annual regional

Fraser Valley meeting. In the unavoidable absence of Mrs. W. J. Murdoch, Presbyterial President, Mrs. Deas presided and gave a missionary talk. The devotions were taken by different groups. Miss Chrissie Diffin spoke on her work, which was much appreciated. Thirty-five answered the roll call and all felt that the day had been well spent and they had received real inspiration to carry on. A delightful luncheon was served by the White Rock ladies.

At the Thank-offering meeting of St. Paul's Auxiliary, Vancouver, Mrs. W. D. Fowlie gave a very interesting talk on "Women's Work in the Church". A splendid offering was received for the work.

St. Stephen's Auxiliary, North Vancouver, was responsible for the evening service in the church on November 28th. Under the leadership of Miss Jessie Morrice, who was assisted by the members of both Senior and Young Women's Auxiliaries, a very fine service was held.

MANITOBA

Mrs. W. S. Nairn, 523 S. Vickers St., Fort William, Ont., Press Secretary

BRANDON Presbyterial—The Presbyterial Executive met, with a few friends, on November 18th at the home of Mrs. George Ferrier to honour one of our retiring missionaries, Miss E. Buckley, who has spent the past twelve years at Rolling River Reserve. In a short address Miss Buckley gave the historical background of Indian Mission work and spoke of the need for mission work right in Canada to-day. Mrs. J. A. Gray, President, thanked Miss Buckley for the fine contribution she had made to the mission work in her community, and expressed the regret felt that she was leaving; she would be much missed, for she had gained the affection of all. Miss Jessie Gillespie presented the honoured guest with a beautiful handbag, after which a social time was enjoyed. Miss Buckley left the next day for Port Alberni, B.C., where she will reside. Mr. Crump of Rossburn and his family are carrying on Miss Buckley's work at Rolling River.

Winnipeg Presbyterial — Missionary activity in war-time was presented in a panorama of project activity by the Mission Band groups of Winnipeg Presbyterial in First Presbyterian Church, Winnipeg. Mrs. J. P. Duffin, Presbyterial President, presided. A unique programme explaining the miniature sets representing hospitals, compounds and churches in every corner of the world gave the large audience real pleasure as boys and girls, many in costume, showed how extensive their knowledge had become. Mrs. Jessie Hutcheson and Miss Elsie Miller presented a model of the Cecilia Jeffrey Indian School in Kenora and one of Birtle Indian School by Miss Nancibelle Arnold. St. John's Mission Band had prepared an African village, complete with people and church; and the Ellen Douglas group, educational maps. The Golden Sheaf Mission Band of the First Church had a colourful miniature of the Abey Memorial Children's Nursing Home in India, and a story connected with the work there was told by Joyclin Norman. St. James groups displayed Chinese settlements, from elaborate pagodas to simple Christian churches, while the C.G.I.T. had done map work of Canadian hospitals. Calvin group presented North American Indians, with models and children in costume. Elmwood Mission Band had made a complete study of the work in

India and the Edith Magee group of the same church had excellent maps on display. Making the church beautiful was a Mexican scene celebrating the vocational teachers' birthday, contributed by Brenda Shippy. Formosa was the scene of a native village with farmyard and buildings made by the Norwood Mission Band. Work of the summer camps, in connection with the study, ''The Preaching of Paul,'' filled a room of its own. Miss Miller's interest in the handicraft groups was in evidence here. Maps of Paul's journeys made by various Mission Bands were contributed by Mrs. Gordon Cunningham, Morden. Interesting charts of Missionary Society membership and expenditures were prepared by the Evening Auxiliary of First Church. Mrs. G. H. Sparks, Young Women's Secretary, was responsible for Posters on ''Facts'', and display cards for literature tables.

An interesting ''broadcast'' was given by a number of leaders, an interview on ''Orphaned Missions'', etc., with Miss Molly Main and Miss Helen Foggie, St. James, taking the musical numbers. Mrs. John Campbell, Presbyterial Mission Band Secretary, described a six-section screen, the work of the various Bands, showing Churches around the World, Countries around the World, Homes around the World, Christian Symbols of our Church, The Lord's Prayer, The Life of Christ. An afghan, the combined effort of all Bands, was presented to the Red Cross by Mrs. Campbell and received by Mrs. A. M. L. Long on behalf of the First Church knitting group. Lantern slides of British Guiana illustrated the study book for the year. After a short period of devotion, conducted by the Geneva group under Miss Norma Brown, the Rev. W. Gordon Maclean pronounced the benediction.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

BROCKVILLE—Sectional meetings at South Mountain, Caintown, Dixon's Corners, Winchester Springs and Brockville were felt to be of exceptional value, as many could not attend the Presbyterial annual meeting. Successful Mission Band rallies were held at Spencerville and Winchester.

Bruce and Owen Sound — At the Thank-offering meeting at Burgoyne, Port Elgin members were present. Mrs. J. Hart was guest speaker, and Mrs. K. McMillan stressed ''Thank-offering''. Dunblane enjoyed a letter from Miss Beatrice Scott, their own missionary on the Bhil field in India; Mrs. T. Owen Hughes gave the address. Paisley had as guests members from Walkerton; Miss Alexander gave an address. At Walkerton Mrs. Cooper, wife of the Anglican minister, gave the Thank-offering talk. The work of the Women's Missionary Society was very dear to the heart of the late Mrs. MacIver, mistress of the manse and president of the Auxiliary in Tiverton, also Presbyterial Recording Secretary. In every Auxiliary tribute was paid to the memory of this outstanding missionary worker.

Chatham — In Windsor, Dr. Paulin spoke to the Eleanor McKechnie Auxiliary. The allocation contest was most successful. To a new C.G.I.T. group in Knox Church the Rev. Ross Thomson spoke on ''Thanksgiving''. Miss Dorothy Olivant spoke of Rocky Mountain House Hospital to the Ellen Douglas Young Women's Auxiliary. Thamesville had a *Glad Tidings* programme; Mrs. G. C. Hubbell told of work done by Miss

Booth at Edmonton, and Mrs. C. A. Watts spoke of Miss E. Vincent, recently appointed to the W.M.S. staff. At Ridgetown Mrs. O. F. Powell told the story of Grace Bai's life, and Mrs. J. E. Gladstone presented ''The Harvest Festival Challenge''. Responsive Scripture reading induces members to bring their Bibles. The Isabel McConnell Young Women's Auxiliary, Leamington, celebrated their 10th anniversary; ''Be Yourself'' was the subject of Mrs. J. M. Smith's thoughtful address.

Glengarry—Kenyon Auxiliary fittingly celebrated its 60th anniversary. Mrs. McGillivray paid tribute to the 76 members who met in 1883, and their successors. The present membership is 73. Greetings were received from Squadron Leader the Rev. D. N. MacMillan, now overseas, and from representatives of the Council, Presbytery, and Presbyterial. The Rev. H. Philpott presided. Paying special honour to three charter members of Skye Auxiliary, Kenyon—Mrs. John A. MacLeod, Mrs. A. MacIntosh and Miss Mary MacLeod, all over eighty years of age—Mrs. A. W. Chisholm, Mrs. A. N. Stewart and Mrs. R. W. MacLeod, also charter members, presented Bibles to them in token of their outstanding faith and good works. Miss Laura Pelton as guest speaker at St. John's, Cornwall, and St. Andrew's, Maxville, emphasized national and overseas work, also work being done because of war conditions.

Hamilton Presbyterial — Knox Auxiliary, Jarvis, organized by Mrs. T. McQuesten 50 years ago with Miss Margaret Morrison as president, Miss Margaret Fallis, secretary, and Mrs. J. C. Mills, treasurer, celebrated their Golden Jubilee at a special meeting. Four charter members were present, Miss Ann McNeill, Miss Margaret Fallis, Mrs. W. J. Fallis, and Dr. Helen Nixon. Mrs. Gordon Millar presided and Mrs. Donald Munro was the speaker.

Sixty-five years ago, two years after the formation of the W.F.M.S. of our Church, Knox Auxiliary, Burlington, was founded. To the anniversary meeting greetings were brought from other church societies in the town, Hamilton, and elsewhere. The story of the years, written by Miss Agnes Morrine, was read by Mrs. H. Henderson. Miss Annie Ritchie gave a history of the missionary movement in Canada and its effect upon the foreign field.

An autograph quilt, made by the Home Helpers in Knox Church, Dundas, under Miss Helen Stewart, found its way to a hospital in North Africa, where Capt. W. A. Moss of Dundas wakened one morning to find this quilt, with many well known names, on his bed; he communicated at once with Miss Stewart—The age of coincidence is by no means over!

Huron—At Thank-offering meetings in Seaforth Mrs. W. A. McLennan, Toronto, gave two splendid addresses. At the afternoon meeting, at which Mrs. Robert Eberhart and Mrs. John Stewart took the devotions, she gave intimate sketches of different phases of the Society's work in Canada; and again speaking cleverly and convincingly on the work in the evening to the Barbara Kirkman Auxiliary, she emphasized the part taken in war work.

The women in Goderich united in a Thanksgiving prayer meeting, held in Knox Church. Quite a number of men were present at a meeting there when

Dr. Quinn showed very fine pictures of life and work in India.

Kingston—Mrs. M. W. Heslip, Prescott, spoke on Library work at the Thank-offering meeting in Kingston, when the Catherine Fairlie Young Women's Auxiliary met with St. Andrew's Auxiliary. Mrs. C. A. Smart presided and Miss M. Nesbitt led in the worship service. Mrs. Heslip urged her hearers to give their minister all possible support in these trying times. Mrs. Darling spoke briefly.

A Mission Band Leaders' Conference was held in Belleville, in charge of Mrs. W. H. V. Walker. Miss S. Scott, deaconess, led the discussion and outlined the study books. Mrs. V. Weir gave splendid assistance.

London—At a Mission Band rally in London Mrs. T. J. Watson welcomed the five local Bands and groups from Caradoc and Bethel, 70 in all. Mrs. Duncan Campbell presided. Dr. W. R. Quinn delighted the children with his stories of India. The McEachern Band gave Bible memory work; St. George's took devotions, and New St. James clarified the theme ''Service''.

Maitland—At a rally at Whitechurch, the Vice-presidents were responsible for the programme; Mrs. Hugh Jack gave the message and Mrs. F. G. Fowler spoke briefly. The Golden Jubilee of Molesworth Auxiliary was marked by a special service and a social hour, when a history of the society was read.

Orangeville — The Willing Workers Mission Band, Hillsburgh, with 13 members, all under ten years of age, presented a most acceptable programme. They expect to double their allocation. Daughters of Erskine Young Women's Auxiliary, Dundalk, were greatly inspired by Mrs. Paul Rumball's illustrated talk on her work among the Koreans. Members of all Auxiliaries in the Dundalk area took part in a sectional meeting at Maple Valley. Mrs. A. V. Brown presided. Mrs. R. D. Fraser made a strong appeal for Loyalty; Miss Maude Mitchell conducted a questionnaire; and Mrs. Crawford, Feversham, gave the closing words. Mr. and Mrs. Paul Rumball addressed Thank-offering meetings at Grand Valley and South Luther. Home Helpers were present. At Dundalk Mrs. H. K. Caslor spoke of her experiences on a mission field in the Peace River district.

Saugeen — Gordonville welcomed the Presbyterial for their fall meeting. Reports from all departments were received. Miss Duncan had a gratifying financial statement.

Stratford—As a result of the visit of Miss Matthews and Miss Webster two C.G.I.T. groups were formed, in Listowel and in St. Andrew's, Stratford; this makes the W.M.S. family complete in the latter.

Toronto—A new Auxiliary was organized in Melrose Park Church, Toronto, in October. Mrs. W. M. Hall presided and Mrs. A. Hogg and Mrs. D. Ritchie led in the worship service. The Rev. D. C. McLelland closed the meeting with prayer.

A suburban Auxiliary was meeting one afternoon a month with four or five members—no increase. They decided to do something about it. The president asked each member to consider herself a membership secretary and the meeting was changed to the evening. At the next meeting there was an attendance of 18, and all said they would attend regularly.

QUEBEC

Miss Mary Greig, 2168 Paris St.,
Montreal, Press Secretary

MONTREAL Presbyterial—The Presbyterial *Glad Tidings* Secretary, Mrs. W. S. Reid, reports that the following are some methods that Auxiliary *Glad Tidings* Secretaries are using to interest members of their own Auxiliaries and other people in the congregations:

St. Andrew's Auxiliary in St. Lambert has a map displayed at each meeting, on which the places mentioned in the current issue of *The Glad Tidings* are indicated.

Some Auxiliaries are suggesting that subscription to *The Glad Tidings* be given as Christmas gifts to church friends who are not interested in missionary work.

Some secretaries are arranging to speak on behalf of *The Glad Tidings* to Red Cross Units and other women's organizations in their churches.

Quebec Presbyterial — A Sectional meeting was held at Milan, with members present from Scotstown and Milan. The Sectional Vice-president, Mrs. Donald MacArthur, arranged and presided over the meeting. The speaker was the Rev. J. W. Smith of Scotstown, who gave an interesting talk on the life of Dr. John Geddie, the first missionary to the New Hebrides, the first missionary supported by Canadian Presbyterians, and the first man to arouse the home Church to its responsibility for people in other lands. Dedicated to work in heathen lands by his parents when but an infant, he dedicated himself anew as a young man, and became a bright star in the firmament of missionary work.

At the Sectional meeting for the Sherbrooke district, held in Sherbrooke, delegates were also present from Melbourne and Danville-Asbestos. Miss Burdick, the guest speaker, spoke on the subject, ''Hope'', basing her remarks on the text, ''Be of good courage, all ye that trust in the Lord.'' There is great possibility, she said, of extending Christian work in Ethiopia, now an open field. In Brazil there are seven or eight new mission centres. A recent letter from Miss Helena Gibbs in China told of the good work being done by the Chinese Christians, and referred to the high cost of living. In closing, the speaker urged the members not to be discouraged, not to let the chaos of to-day blind them to the needs of missionary work, but to carry on and be faithful.

SASKATCHEWAN

Mrs. G. J. MacDonald, Assiniboia,
Press Secretary

MOOSE JAW Presbyterial — At a Stay-at-home camp at Briercrest fifteen pupils were enrolled under the leadership of Mr. C. MacDonald of Pambrun, assisted by Mrs. D. Cunningham and Mr. Douglas Conlan, the student minister. The programme consisted of Bible study, memorizing, handcraft, and recreational activities. On the closing day a congregational gathering was held followed by a supper in the church parlours. It was gratifying to all that this new venture was a success.

Saskatoon Presbyterial—At the Rosetown Auxiliary Thank-offering meeting on November 4th the Rev. Mr. McBride gave an inspiring address. Taking as his topic, ''Zeal without knowledge never accomplished very much'', he spoke on medical missions. Missionaries have gone forth to all lands with the Gospel to minister to people of all creeds and classes. In medical work much depends on the personnel of the hospitals, which are so often understaffed and as a rule not self-supporting. A social hour followed the meeting.

To St. Andrew's Auxiliary, Saskatoon, in November, Mrs. A. G. Sinclair presented an interesting review of the work being done by the Presbyterian Church among non-Anglo-Saxons. After speaking of that among the Chinese, the Indians, and the Ukrainians, she dealt particularly with the work among the Hungarian Canadians. The Presbyterian Church feels a special responsibility towards the Hungarians as fellow Calvinists, she said. In some of their services, as in our Presbyterian Church of half a century ago, the congregation stands to pray and remains seated for the singing, which is led by a precentor. There are churches in Hamilton and Toronto, Ont., Calgary, Alta., and one near Kipling, Sask., where about 250 families worship. These loyal groups are making a fine contribution to their church and their adopted country.

TREASURER'S STATEMENT

November 30th, 1943

RECEIPTS:

A Friend	$1,000.00
A Friend	200.00
Anonymous, "India Famine Relief Fund"	50.00
Mrs. Thos. Bell, Toronto	10.00
St. Andrew's Presbyterian Church, Victoria, B.C., "Miss Scott's Salary"	100.00
Sale of Life Membership pins.	35.00
Pension rate	16.74
Government Grant for Cecilia Jeffrey Indian School	5,517.11
Government Grant for Birtle Indian School	4,069.80
PROVINCIAL GIVINGS:	
Alberta	374.00
British Columbia	300.00
Ontario	15,000.00
Ontario, Supplies	477.83
Saskatchewan	256.80
Saskatchewan, Supplies	2.20
	$27,409.88

DISBURSEMENTS:

Hospitals:	
Canora	155.00
Rocky Mountain House	240.00
Weirdale	155.00
Chinese in Canada	836.33
Indian Schools:	
Birtle	304.16
Birtle, Government Grant	1,701.02
Cecilia Jeffrey	359.16
Cecilia Jeffrey, Government Grant	2,030.00
Mistawasis	45.00
Saskatoon Residence	75.00
Supplies	24.03
Supplies, Provincial	348.64
India, Bhil Field	75.00
British Guiana	50.00
Christian Literature	50.00
Foreign Missions Conference	15.00
Rev. Wilfred Smith, India	100.00
Deaconesses	1,751.90
French Work	80.83
Miss Vincent, Salary and Expenses	110.00
Education of Missionary Candidate (Ewart Fund)	138.00
Publications	865.88
Deputation	78.00
Organization	533.33
Exchange	6.57
Administration	614.71
	$10,742.56

RESERVE FUNDS:

RECEIPTS:

Sustaining Fund—	
Ukrainian Church, Toronto, Payment on Loan	$ 58.09
Ukrainian Church, Toronto, Interest	137.00
Interest	103.40
Legacy Fund—	
Estate of Jennie Bell, through Campbellville Auxiliary	500.00
Ernest Wylie Memorial	300.00
Payment on Toronto House	25.00
Interest	111.33
Pension Fund—	
Interest	142.47
Overseas Fund—	
Interest	48.14
Special Fund—	
Payment on Prince Albert House	33.00
Interest	47.70
	$1,506.13

DISBURSEMENTS:

Legacy Fund—	
Weirdale Nursing Home	$ 71.50
Rocky Mountain House Hospital	50.47
Manse at Fontenelle, Que.	200.00
	$321.97

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

New Organizations

Ontario

Barrie Presbyterial—Mission Band, Knox Church, Flos (Leaders, Mrs. S. Allan and Mrs. J. Strath, Crossland).

Lanark and Renfrew Presbyterial—Young Women's Auxiliary, Renfrew (Pres., Miss Frances Kirkham; Treas., Miss Catherine Wallace; Sec., Miss Jean Froats). Young Women's Affiliated group, Renfrew (Pres., Mrs. H. M. Paton; Sec.-Treas., Mrs. Robert T. Thacker).

Toronto Presbyterial—Auxiliary, Knox Church, Sixteen, Trafalgar (Pres., Mrs. Wm. Johnston, R. R. 2, Oakville; Treas., Mrs. Wm. Dent, Trafalgar; Sec., Mrs. Howard King, R. R. 2, Oakville). Auxiliary, Melrose Park Church, Toronto (Pres., Mrs. J. H. McTavish, 158 Deloraine Ave.; Treas., Mrs. H. Atkinson, 193 Snowdon Ave.; Sec., Mrs. N. Armstrong, 287 St. Germain Ave.). Young Women's Auxiliary, Dufferin Street Church, Toronto. Young Women's Auxiliary, Beaches Church, Toronto.

Saskatchewan

Prince Albert Presbyterial—Young Women's Auxiliary, Melfort (Pres., Miss M. MacKay; Treas., Mrs. Weibe; Sec., Miss May Neale); Grad Group, St. Paul's, Prince Albert.

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Ontario

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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XX FEBRUARY 1944 No. 2

THE GLAD TIDINGS

Courtesy of United China Relief

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XX TORONTO, FEBRUARY 1944 No. 2

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

The Council of the Women's Missionary Society, Western Division, will meet as usual this year. Last year, in accordance with the decision of the Council in 1942, no meeting was held.

To Help Another New Congregation

Miss Marjorie MacKay, who has been serving as deaconess in the Melrose Park congregation, Toronto, since September 1942, has been transferred to Leaside, to assist in the building up of the new congregation in that eastern section of Greater Toronto. In addition to her work there, Miss MacKay is continuing her visits to the Weston Sanatorium.

Huntingdon Property Sold

Our readers will remember that the Presbyterian Residence at Huntingdon, Quebec, was closed at the end of June 1942, and that later the Huntingdon County Hospital Board rented the building for two years, with the option of buying. Before the end of 1943, however, the purchase of the property was completed. (See September 1943 *Glad Tidings* for further information).

Vacancies Filled

The vacancies caused by the resignations of Mrs. C. P. Young and Miss Alice Ippersiel have been filled by the Council Executive. Mrs. J. H. Cameron of Saskatoon has been appointed as Superintendent of the Saskatoon Residence in succession to Mrs. Young, who has returned to her home in Vancouver. An honour graduate of the London Normal School, Mrs. Cameron taught in Saskatoon before her marriage. During Mrs. Young's absence last year, she was in charge of the Residence, so that the work she has now undertaken is not entirely new to her.

Mrs. Cameron

As teacher in connection with the French work in Montreal, Miss Alice Ippersiel has been succeeded by her sister. The former was married in December to Mr. H. Fournier.

For Orphaned Missions

Canon Dixon of the Joint Committee of the four co-operating Mission Boards reports that $35,857.52 was sent from Canada during 1943 to the London Office of the International Missionary Council for the work of Orphaned Missions. Of this amount $4,050 was given by our Women's Missionary Society. In all, $90,483.82 was sent from Canada during the past four years to help those Missions that were cut off from their home Churches by the war.

Day of Prayer Broadcast

A fifteen-minute coast-to-coast broadcast, in connection with the World Day of Prayer, will be given by Mrs. R. F. McWilliams, Government House, Winnipeg, on February 24th, 1944, from 5.30 to 5.45 p.m. (E.D.T.)

Grateful for Gifts

The Rev. R. K. Peck of Rocky Mountain House has asked us to convey through the *Glad Tidings* the thanks of the people in that district for the clothing and Christmas gifts sent by various Auxiliaries and Mission Bands in Ontario, British Columbia, and Alberta. All the schools served by Miss Ruby Walker, deaconess, shared in them at their Christmas gatherings. ''While regretting the loss of the deaconess,'' Mr. Peck writes, ''these places are carrying on as best they can under the direction of the missionary at Rocky Mountain House. There is a very large district tributary to Rocky Mountain House and there are still very many needy families in it. I would like to assure the kind friends who contributed to the parcels that every care is taken to see that the gifts are distributed where they are most needed and appreciated.''

Miss Margaret E. Hodge

Miss Margaret E. Hodge, who died in Philadelphia in November, was widely known for her long service to the missionary cause. For over forty years she served the Presbyterian Church in the United States and the Mission Boards. In 1917 she became executive secretary of the six Women's Boards; when these united to form one Board she was president, until it became part of the Board of Foreign Missions, of which she was the first woman vice-president, a position she held until 1940. She also took a keen interest in international and interdenominational missionary organizations, such as the International Union, of which she was vice-president, and the Foreign Missions Conference of North America.

The picture on the cover this month, used in connection with the appeal for India and China Relief, shows Chinese refugees being fed by the roadside. Missionaries and Chinese Christian workers have given such help by the way to thousands on their long trek from bombed and invaded areas to ''free'' parts of the country.

Rejoice we are allied
To That which doth provide
And not partake, effect and not receive!
—*Browning.*

For Famine and Medical Relief in India and China

THAT the prompt and energetic steps taken by the new Viceroy of India to cope with the famine in Bengal have been effective in checking it has been welcome news to all who are interested in that country. Yet the situation still gives cause for the gravest concern. Many thousands died of starvation—a thousand a week in Calcutta, it was reported, and many more in the outlying districts of Bengal. To this "must be added the terrible sufferings of those who have sold their possessions in a desperate effort to get food or left their homes in the hope of finding relief elsewhere". Although the famine was most severe in Bengal, other parts of India, mainly along the east coast and in the south, have suffered acutely. Many millions of people, it is estimated, have been or are being affected directly or indirectly by famine or near-famine conditions, and the epidemics that follow in their wake. In many cases, as one missionary writes, where people are not actually starving, "inadequate food, and unsuitable food, will gradually take its toll, reducing resistance to disease". The situation has been further aggravated by the scarcity of medical supplies.

On January 4th Major-General Stuart, Commander of British-Indian troops in Bengal, is reported to have stated, on his return to Calcutta after a 1,000-mile, six-day inspection trip, that the famine enemy had been "decisively defeated" in that Province, but he added, "We are now confronted by a formidable disease enemy." Malaria was several times the normal rate and several areas were being swept by cholera and smallpox epidemics. Troops under General Stuart had been helping in the distribution of food and medicine, and British-Indian army doctors were inoculating and vaccinating thousands of persons daily.

Widespread famine over the greater part of Western, Central and Southern India, stated Mr. L. S. Amery, Secretary of State for India, was averted by the foresight and co-operation of the Central and Provincial Governments of India. The districts in which our mission fields are lie outside the famine areas, although food has been scarce, and at times an adequate supply hard to get. (See page 53).

In China, too, large areas are suffering from famine conditions, which have been especially serious in Honan and in some parts of South China. Regarding the situation in Honan, where the Church of England in Canada has missionaries at work, we quote the following from *The Living Message* (January 1944).

—Unrelieved by even one good crop, famine has stalked through the Province of Honan in China for the last sixteen months.

> War, Drought, Locusts, Floods, Price-inflation, have taken a high toll of life. In the area of Chengchow, one of our missionaries estimated that about one-third of the population have died of starvation. Many thousands of others have trekked West into other provinces where food is available.
>
> Children have suffered cruelly! Parents, unable to feed them, have sold their children or abandoned them by the roadside! . . .
>
> The missionaries of all denominations joined with the Chinese pastors at Chengchow in forming a voluntary local committee of the International Relief Committee, to care for the people. Millions of Chinese dollars have been spent on the purchase of grain for the people of eighteen districts, for relief camps, a school and for medical care for the sufferers. Yet this met only a limited part of that overwhelming need. . . .
>
> In March Miss Clark was asked by the International Relief Committee to supervise an effort for the rescue of abandoned children. . . .
>
> This winter the famine situation in Honan promises to be *even worse* than last.

In the south, too, the situation has become acute—thousands starving to death, and many, nearly starved, moving from place to place looking for relief or cheaper food, the weaker ones falling by the way. Missionaries of the Presbyterian Church of England write of the serious outbreak of plague in some districts, of a cholera epidemic—and ''all the time the threat of the invader''. With economic conditions growing steadily worse, the plight of many people has become desperate. Here, too, babies are abandonded by the roadside. ''Many have been dumped in our hospital buildings at Swabue, cleared off the streets at the command of local officials. . . . It is good to know that Madame Chiang Kai Shek has arranged for a grant of £3,000 from the Aid to China Fund to be paid to our Lingtung Council for the relief of suffering and destitution in the district.'' (*Far Horizons,* December 1943.)

As announced in our last issue, the Canadian Churches are appealing to their people for famine and medical relief in China and India. We are glad to help make this appeal, and the need, known through *The Glad Tidings.* This is not an appeal made to our women as members of our Women's Missionary Society, but to them as women of our Church who may help the people in dire distress in India and China by letting others know of the need and the appeal, and giving what they themselves wish to contribute *through their own Church* when the offering is taken. It will be noted that ''funds collected by each denomination will be used for relief purposes as decided by that denomination; that in needy areas funds will be administered entirely by missionaries and Christian leaders; that funds will be used: for direct famine and refugee relief, for saving child victims of war and famine, for medical aid, for the rehabilitation of refugees.''

Visit to Canadian Missions in India

Mr. Wilfred Smith of Forman Christian College, Lahore, was appointed in 1941 to the work among the Moslems in India undertaken jointly by four Canadian Churches (Anglican, Baptist, Presbyterian, and United)—our Church being responsible for his salary (paid by Knox Church, Toronto, of which he was a member) and the Boards of the other Churches and the four women's missionary societies responsible for other expenses. In November Mr. Smith, who took his theological work at Westminster College, Cambridge, and at Lahore, was ordained by the United Church of India North. Mrs. Smith has been taking her medical course at Lahore and will graduate this spring as a fully qualified doctor.

(From a duplicate of a letter of May 6th, 1943, that failed to arrive.)

SINCE my last letter, I have been busy principally in two large tasks—my tour of the Canadian Missions in India, and the publication of my book on modern Indian Islam. The former was a fascinating affair, bustling and kaleidoscopic and keeping me constantly on the go; the latter, a painstaking, plodding, dilatory business. But both have been interesting.

I left Lahore for Central and Eastern India in the middle of February, and was gone for seven weeks. Then, after returning and spending some days here, I again set off for the North to spend a week in the Kangra Valley. India is a vast country—something like Canada—and to visit these various parts is no mean undertaking. I am extraordinarily lucky to have had the chance of seeing so much all at once, and of getting a comprehensive view of so much Mission work. I came back with a new sense of the largeness of the missionary enterprise—largeness not only geographical but also with regard to the varying types of work, of personnel, of problems. I came back also proud to be, as it were, a connecting link between these various Missions, to feel a part of each one.

I travelled in all between three and four thousand miles. On an average, of every four nights I spent one on the train and the other three in two different places. I saw a tremendous amount, on the dry and dusty dreary plains of the North, the varied rolling country of Central India, the beached sea-coast along the Bay of Bengal, the rocky plateau of Hyderabad, the glories of the Himalayas; and a tremendous amount of different peoples among whom the missionaries are working—the simple Bhil tribes, crouched round a bonfire at night, camped as it were at the beginning of a venturesome path from aboriginal animism to modern culture; Muslim townsfolk in the South, trying to hold their own in the prevailing Hindu environment, and interested in the village mission work of the Christians; hill tribes and peasants in the Kangra Valley, trying to wrest a meagre living from the soil and the money-lender, keen to learn the message that comes to liberate them from mental, moral and other slavery.

The travelling itself was invaluable—all third class, amongst the poverty-stricken people, kindly, interested, and interesting. The trains are crowded. And by crowded I mean like a Toronto street-car after a ball game. I spent one night (nothing unusual) with forty-one other people and their luggage in a compartment eight feet cube. But cheap. Third-class travel is one item that is still cheap in a country where the cost of living index is between 250 and 300 per cent. of what it was when the war began, with prices still rising mercilessly. The entire two months' travel came to about $65.

Clearly, there would be no point in enumerating or separately commenting upon all the mission stations that I visited, the things I saw, the work about which I learned. It was all new to me, and I learned and saw and visited with enthusiasm and wonder. . . . One comment I must make—on the hospitality. Everywhere I went everyone was most remarkably good to me. And there was much interest in the new work that we are undertaking, and in the co-operation that lies at the back of it. Quite apart from all that I learned from my visits to the Missions, there was much gain in establishing the contact throughout the Fields.

What then shall I mention? I saw schools, hospitals, orphanages, evangelistic meetings. I saw a village fair near Palampur, a Christian folk-dance on the East Coast, street preaching in Kukshi, industrial training in Rasalpura. I talked with missionary after missionary about his problems and successes, and was able to derive a new appreciation of what is involved in this great missionary effort. Also I explained to them what we are attempting in Lahore, its scope and vision, and its difficulties. I hope that they got a new appreciation of Islamic work and particularly of this new venture of the Canadian Churches. I enquired everywhere about work among Muslims. In the areas concerned, of course, it is, almost inevitably, scanty.

In Tuni (Canadian Baptist Mission) there was an interesting incident. Mr. Gordon, the missionary, took me round to call on the few local Muslims, mostly shop-keepers. They were delighted to meet someone who spoke even as much Urdu as I can muster. For them Urdu is the mother tongue, used in their homes, etc., and Telugu, to which they must resort in business and other outside dealings, remains a foreign language. One particular Muslim not only insisted on serving us tea in his shop and on taking me next morning to visit the little Muslim school with its bearded theologian squatting on the floor surrounded by the children, he also expressed a wish to accompany us to a neighbouring village on an evangelistic visit that Mr. Gordon had planned for that evening and at which I was to speak. So he, like us, hired a ramshackle horse-cart and came out. He watched intently while all the Christians of that village and its environs met, sang hymns, held devotions, and listened to two or three addresses. He could not but see their joy and purposefulness, their obvious salvation from the pitiableness of their outcaste origin. When the collection was taken, he contributed generously. I left Tuni pleased with such a contact made and hopeful for this most interesting and charming Muslim.

I came home from the whole trip exceedingly grateful for the opportunity which it had afforded and delighted with what I believe it achieved. . . .

My wife was able to come with me for the week with the Anglicans in the Kangra Valley; and we certainly did enjoy it. The valley is one of the most beautiful places that we have ever seen. That short break, just before her exams, made a world of difference—getting away from the devastating hot dullness of Lahore into the freshness and splendour of the mountains. We even climbed one day up into the snows. Both of us returned quite renovated.

The other occupation which has been absorbing my time, before and after the Mission tour and is still not completed, is the publication of my book. It has been a vastly larger task than I had had reason to suppose. I had sorely underestimated what was involved. For instance, when the printers at the end of October assured me most solemnly that the book would be produced in at most two months, and even later when they revised that to promise it anyway by the middle of January, I was foolish enough to believe that it could be counted on by February 1st, or at most before I left Lahore on the 15th. . . .

Of the early part of the delay, I was able to take some advantage. For during 1942 an important transformation began to be noticeable, to careful scrutiny, in the thinking of the majority of Indian Muslims and their organizations—for instance, on national issues. I was able to rewrite an important section of the thesis to take account of this. . . .

By the way, I should mention before closing that, on my trip from Central India to the Eastern Coast, I travelled by way of Hyderabad, and stopped off to visit there the famous and magnificent Osmania University. This is one of the achievements of modern Indo-Muslim culture of which the Muslims are most proud. I met and talked with Professors, especially in the Oriental History and Arabic Departments, and established a contact which seems worth pursuing. They are developing at Osmania a most interesting project, it being the only official University in India where the instruction is not in English.

Our life then proceeds apace—by no means dull, by no means empty. We work steadily ahead, aiming always at the one objective—the proclamation of the Kingdom of God. We remain profoundly grateful to the Churches who are supporting us with encouragement and sustenance, enabling us to take part in the service of God and our fellow men.

♣ ♣ ♣ ♣

Writing in October to thank the women of the Canadian Churches for the contribution towards Christian Literature for Moslems made from the World Day of Prayer offerings, Dr. Donaldson, Principal of The Henry Martyn School of Islamics, Aligarh, refers to Mr. and Mrs. Smith and their work. In their Summer Extension Course at Landour Mr. Smith helped ''most acceptably'' in the lectures to missionary groups and classes. . . . ''His book on *Modern Islam in India* came out about the same time. As a present-day survey, particularly from the social viewpoint, it is very valuable to his fellow Christian workers here in India, and I think that it contains a good many pertinent and important suggestions for his Muslim friends to consider. . . . Mrs. Smith has finished her medical course, tying for first place in her final examinations with one of the men students. This is regarded as a real achievement for which she has the hearty congratulations of her many friends. These two promising young people are getting valuable experience in Lahore, and as they complete the mastery of the Urdu language—in which the writing of the book and the taking of the medical course have naturally caused delay—we hope to be having them more and more closely associated with us in the different phases of our work.''

In an airgraph message from Jobat dated November 29th, *Miss MacMurchy,* who spent October in Darjeeling, wrote: ''Conditions in parts of Bengal have been very bad as regards famine, hunger, and disease. We saw people lying on the streets in Calcutta who were just skin and bone. During the past two or three months thousands have died as a result of the lack of food, but I believe the situation has improved recently because help is being systematically organized. . . . Bengal is a long way from us, so the people in this part of India haven't suffered in that way. They do, however, feel the very high prices keenly, and there are many men who are not earning nearly enough to buy food enough for their families.''

The World Day of Prayer

February 25th, 1944

Theme: *"And the Lord wondered that there was no intercessor."*

Soft Music

Leader: The service which we are using today is the outcome of a fellowship gathering at which representatives of fifty different nations joined. No barrier of racial or national misunderstanding separated them, as these brothers and sisters in Christ, coming from all parts of the world, joined in earnest prayer to God their Father. More than sixty nationals and repatriated Americans, all recently arrived from "the ends of the earth," worked together for this preparation. Imagine the Christ-like sense of fellowship, when a leading British clergyman sat beside a leading Japanese, once president of a college, and the wife of a German pastor, who helped prepare our 1942 service, came with her husband, and sat beside a French woman. Others were there from Malaya, Burma, Thailand, China, India, Algeria, Greece, Holland, Norway, and South America; and there were plenty of everyday folk, who had never been bombed or evacuated nor hated nor starved, now doubly eager to be used of God. A Zulu woman, straight from Africa, made a most memorable comment on the morning's high beauty: "I feel that maybe I am in heaven; for they have come from the East and from the West and have sat down in the Kingdom of God." And there she sat, directly behind "England" and "Japan," immediately in front of five from "China."

Hymn: "In Christ there is no East or West." (Tune: *St. Peter*)

In Christ there is no East or West,
In him no South or North,
But one great fellowship of love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find,
His service is the golden cord
Close-binding all mankind.

Join hands, then brothers of the faith,
Whate'er your race may be;
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In him meet South and North,
All Christly souls are one in him,
Throughout the whole wide earth.

Leader: Seek ye the Lord while he may be found, call ye upon him while he is near.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord. . . .

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isaiah 55: 6-9).

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you. . . .

For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies . . . their thoughts are thoughts of iniquity . . . The way of peace they know not . . . they have made them crooked paths: whosoever goeth therein shall not know peace.

Therefore is judgment far from us, neither doth justice overtake us; we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men.

For our transgressions are multiplied before thee, and our sins testify against us . . . And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter . . . and the Lord . . . wondered that there was no intercessor. (Isaiah 59: 1-4, 7-10, 12, 14, 16).

Leader: Let us unite our hearts and minds in prayer to the God and Father of our Lord Jesus Christ:

(Congregation seated or kneeling)

Leader: O thou Eternal Spirit, who hast been the helper of men through all the ages, and who hast given us the promise of a new heaven and a new earth wherein dwelleth righteousness, we pray that out of the present confusion and distress may come the day of righteousness and peace.

People: For Thy sure promises and for the hope which anchors the soul in present storms, we humbly thank and praise Thee, our Heavenly Father.

Leader: O Spirit of Christ, Who in all times hast called out of the world those of humble and obedient spirit to form the Church of Thy redeemed ones, we thank Thee that this, Thy universal fellowship, is open to those of every race and nation who will heed Thy call.

People: For the world-wide household of faith manifested in our times, a fellowship among men of all tongues and nations, we praise and glorify Thy Holy Name, our Heavenly Father.

Leader: O Thou Divine Comforter, who through the life and death of Thy dear Son didst taste the sorrow and bitterness of all men everywhere and in every time, we praise Thee that Thou hast not left Thy children to suffer alone.

People: For comfort and solace, for healing and forgiveness, extended to us and to all men, we gratefully thank and praise Thee, our Heavenly Father.

Leader: O God of Compassion, who dost behold from Thy dwelling place the pain and bitterness and the uncomforted sorrow of the world, grant that the spirits of men may be softened to such repentance as shall make it possible for Thee to redeem and heal them.

People: For all who are in pain and bitterness, for all who mourn and lack comfort, we beseech Thee to hear us, our Heavenly Father.

Leader: O Thou God of Action, who still movest throughout the nations and holdest all souls in Thy hand, grant that we whom Thou hast called to be co-workers with Thee may at this time truly and solemnly dedicate ourselves afresh to service with Thee in the healing of the world's wounds.

People: For a deeper spirit of service and sacrifice, for a fuller understanding of the hearts and sorrows of all peoples, for a fresh outpouring of Thy Holy Spirit, and for strength to do Thy will in earth as in heaven, we humbly pray Thee, our Heavenly Father.

Hymn 374: ''Jesus shall reign where'er the sun'' (1, 3, 4) (Tune: *Duke Street*)

I. MYRRH—For Sorrow

2nd Leader: We will consider, first, the bitterness and distress of all the world, typified in the myrrh offered to our Saviour. There are those in lands but lightly touched by the ravages of the world conflict who have but little understanding of the long agony of war suffered by those who have borne hunger, thirst, exposure, sickness, wounds, persecution and death. May we humbly ask that all Christ's followers everywhere may be led into the deep experience of the ''fellowship of His sufferings.'' It is through whole-hearted prayer and intercession that we shall learn the fuller meaning of the world's woe.

Intercession for all those in bitter distress.

2nd Leader: Let us unite together in prayer for all who suffer.
(Congregation seated or kneeling)

Gracious Father, from whom the whole family in heaven and earth is named, look Thou in pity upon the sufferings of little children: those who are hungry, those who are sick, wounded or maimed; those whose minds are distorted by wrong teaching; those who have lost earthly parents and wander in desert places; those who are frightened and forsaken; we beseech Thee to open Thine everlasting arms and suffer the little ones to come unto Thee.

People: Father of all little ones, hear our prayer for our children and for the children of the world.

2nd Leader: Thou Loving Father of Him who had not where to lay His head, we lift our hearts in prayer to Thee for all wanderers and exiles; for our Jewish brothers, Christ's kin according to the flesh, millions of whom have been driven from their homes and caused to suffer stripes, hunger, imprisonment and pain; for the dispossessed in many stricken and invaded lands; for the wanderers who seek shelter from the cold in caves and forests; for those whose necessities drive them from place to place; for soldiers, sailors and relief workers scattered throughout the world; be to them a sanctuary in the places whither they are driven.

People: Father of wanderers, hear our prayer for all homeless exiles.

2nd Leader: O God of Compassion, look with Thine all-pitying eye on those who suffer pain and illness; on those who lie wounded upon the battlefield and on those who fill our hospitals in this and every land; upon the many who suffer from leprosy and blindness, upon those who bear the pangs of chronic illness and those who are stricken with sudden plagues. Bless all whose task it is to care for those sufferers and grant to them understanding and skill in their ministry of love.

People: Father of the wounded and suffering, hear our prayer for all who are in sickness and pain.

2nd Leader: God of all Comfort, consider the bereft and broken-hearted in every land. Look upon those whose anguish and woe have deprived them of reason. Have mercy on those who mourn the loss of loved ones, and forgive those whose sins and mistakes have brought them to the verge of despair.

People: Father of those who mourn, hear our prayer for the broken-hearted.

The Lord's Prayer (*in unison*)

Hymn 545: ''Faith of our fathers, living still'' (1, 3, 4)

II. FRANKINCENSE—For Intercession

Leader: Let us read together the following words of Scripture:

Leader: ''And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.''

People: ''And another angel came and stood at the altar, having a golden censer,

Leader: ''And there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

People: ''And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.'' (Rev. 8: 1, 3, 4)

Leader: ''For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,''

People: ''May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.'' (Eph. 3: 14-19).
(Congregation seated or kneeling)

Leader: Let us join in intercession for All Races and Tongues.

Leader: Lord of all nations, we pray for the great land of China: for its stricken people and destroyed cities, for its ravaged lands, and starving multitudes. May conflict cease, may peace return, may liberty and justice reign, and may the light of the knowledge of the gospel of Christ rule in the hearts of all.

People: For the needs and sufferings of China and her people, we beseech Thee to hear us, good Lord.

Leader: Everlasting Father, who dost determine the destinies of all peoples, we pray for India and her unprivileged masses. Preserve this great land from national dangers, bring unity of purpose and understanding, and direct her leaders into the path of true enlightenment.

People: For the needs and sufferings of India and her people, we beseech Thee to hear us, good Lord.

Leader: O Gracious Father, who hast made us all of one blood, and determined the bounds of our habitations, we pray Thee for the people of Africa. Bless them, and help them to know the way of God more perfectly.

People: For the needs and sufferings of Africa and her people, we beseech Thee to hear us, good Lord.

Leader: Ever-present Father, our hearts are stricken as we consider the destruction and desolation which reigns in Europe. We pray for her peoples, divided by hatred and the cruelty of war. Forgive the sin responsible for this terrible world conflict, and grant that the nations may determine now, through faith, trust, and obedience to God, to take such measures as will abolish forever strife between nation and nation.

People: For the needs and sufferings of Europe and her peoples, we beseech Thee to hear us, good Lord.

Leader: Lord God of all nations, grant unto us, and to the people of all lands, new faith to believe in the triumph of right, new courage to suffer and serve, and a confident hope in the coming of Christ's Kingdom.

People: For the needs and sufferings of the people of all lands, we beseech Thee to hear us, good Lord.

Prayer *(by one appointed)*

O Holy and most merciful God, grant us grace, and help us in the sufferings of war. Let us hear Thy voice amid its storm and tumult. May Thy mercy be our comfort, Thy peace our defence. Hold fast in Thy keeping our loved ones who, afar and at home, are giving their lives for their country. Draw all men unto Thee and to one another by the bonds of Thy love. Build up through present sorrow new bonds of brotherhood. Forgive and convert all whom we regard as enemies. Deliver them from blindness of heart and contempt of Thy holy Word and commandments. Open their eyes to the truth, that the truth may make their hearts free from falsehood and wrong. Change them and change us to Thy holy will and purpose, and bring us in Thine own good time to a just and lasting peace; for Jesus Christ's sake. Amen.

Prayer *(by one appointed)*

O Almighty Lord God, the Father and Protector of all that trust in Thee: we commend to Thy fatherly goodness those who through perils of war are serving this nation; beseeching Thee to take into Thine own hand both them and the cause wherein their King and Country send them. Be Thou their strength when they are set in the midst of so many and great dangers. Make all bold through death or life to put their trust in Thee, who art the only giver of victory, and canst save by many or by few; through Jesus Christ our Lord. Amen.

Hymn 381: ''Zion's King shall reign victorious'' (Tune: *Austria*)

Devotional Address *(if desired) (10 minutes)*

III. GOLD—Intercession for the refining of the Spirit of Mankind

Leader: In this hour of meditation and prayer we have entered into the bitterness of Christ's suffering, as its measure has been filled to overflowing in these our days, through the bitter sorrows of all the world. We have offered the incense of intercession for men and women and little children of every race and land, joining our hearts in one with those who pray around the globe.

Let us now turn with assurance and gladness of heart to the God whose love never faileth, and consider the gold and glory of His sure promises.

Leader: ''I have set the Lord always before me: because he is at my right hand I shall not be moved.

People: ''Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Leader: ''For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

People: ''Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.'' (Ps. 16: 8-11).

Leader: ''For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

People: ''But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. . . .

Leader: ''And they shall build houses and inhabit them: and they shall plant vineyards, and eat the fruit of them.

People: ''They shall not build, and another inhabit; they shall not plant, and another eat. . . .

Leader: ''And it shall come to pass, that before they call, I will answer,

People: ''And while they are yet speaking, I will hear.

Leader: ''The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat.

People: ''They shall not hurt nor destroy in all my holy mountain, saith the Lord.''
(Isaiah 65: 17-25).

(Congregation seated or kneeling)

A Litany of Praise and Thanksgiving

2nd Leader: For the vision of God's glory and the radiant presence of the Son of Man, even in the midst of the fiery furnace,

People: We praise and bless Thy holy name.

2nd Leader: For the depth and sweetness of the unbroken fellowship of men and women in Christ Jesus, which transcends all hindering barriers—geographical, racial or national—

People: **We praise and bless Thy holy name.**

2nd Leader: For the fragrance of a brotherhood which unites men of good will everywhere in confident hope, and the determination to seek first the Kingdom of God,

People: We praise and bless Thy holy name.

2nd Leader: For the uprising of the incense of prayer from humble hearts throughout all the world: in jungle and forest, in city and town, in desert and wilderness, in village and farmhouse, in tropic belt and arctic waste, by fireside and campfire, in houses of worship and in the stillness of the closet,

People: We praise and bless Thy holy name.

2nd Leader: For the powers Thou hast given to all of us and the means placed in the hands of many of us to work with Thee in bringing to the world relief from suffering and pain, satisfaction for physical as well as spiritual needs, and the knowledge of Him whom to know is life eternal,

People: We praise and bless Thy holy name.

2nd Leader: O Thou who searchest all hearts and knowest the secrets of the inmost spirit, look, we pray Thee, upon the hearts of Thy servants as they bow in Thy presence. Cleanse us from every inward fault, keep back Thy servants also from presumptuous sin; purge us from arrogance and self-complacency; forgive us for sloth and indolence; arouse us from indifference; help us to understand the meaning of pain, baptize us into the fellowship of suffering.

People: Create in us a clean heart and renew a right spirit within us, O God.

2nd Leader: O Divine Source of all Power, as Thou hast forgiven and cleansed us through the merits of Thy Son our Saviour, Jesus Christ, grant to us the spirit of sacrifice that we may give for the relief and comfort of our fellow-men, Thy children everywhere. Open our mouths that we may share the message of Thy grace, and endue us with power from on high, that we may faithfully walk in the paths of Thy service.

People: That we may have strength to heed Thy call: we beseech thee to hear us, good Lord.

Solo (*if desired*)

Offering

Leader and People (standing) join in a prayer of Consecration:

Father of Light, with whom is no variableness, neither shadow of turning, from whom cometh every good and perfect gift, we bring our gifts to Thee. Receive and sanctify them to the needs of a stricken world, and grant that with these offerings we may present our bodies living sacrifices, holy, acceptable unto God, which is our reasonable service; through Jesus Christ, our Lord. Amen.

Hymn 671: ''The day Thou gavest, Lord, is ended.'' (Tune: *St. Clement*)

Prayer: For the Government of our Nation.

Leader: O Lord God Almighty, guide, we pray Thee, our gracious Sovereign King George, and all those to whom Thou hast committed the government of our nation and empire; and grant to them at this time special gifts of wisdom and understanding, of counsel and strength, that upholding what is right, and following what is true, they may obey Thy holy will, and fulfil Thy divine purpose; through Jesus Christ our Lord. Amen.

National Anthem (one verse)

Benediction

Leader: Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

All offerings are sent to Miss Bessie MacMurchy, 122 South Drive, Toronto 5, Treasurer of the Inter-Board Committee of the Women's Missionary Societies of Canada.

The Student Conference at Wooster

By Murray Cunningham

I WAS at Wooster. It was one of the greatest experiences of my life. John R. Mott, the founder of the World Student Christian Federation, told us the history of these quadrennial conferences. They started in 1886 and have been responsible for inspiring thousands of students to give their lives for missions. Wooster, Ohio, 1943 followed in this grand tradition. But Wooster was different in that four student movements took part. It was different also in that for the first time church denominations sent delegates. We represented eighteen nationalities and at least fifty denominations, yet at Wooster we were one.

The conference was for only one week, yet it seemed like a month. There were speeches, seminars, discussions and dramas to put across the theme of the conference, yet the real spirit of the conference came from the fireside, the walk down the road, or the chat at dinner. We had Christian fellowship with negroes, Japanese and Germans. Barriers of race were demolished. As Carl Downs of Samuel Houston College said, "I stand before you, not as a negro, but as a Christian." All other distinctions are superficial.

We got a new light on missions at Wooster. The frontiers of Christianity are no longer geographical but functional. The frontiers are everywhere. The Christian layman is the real missionary. There was a great emphasis placed on the meaning of Christian vocation. Christian vocation is the dedication of our lives in our particular vocations to Christian service. There is a great need for industrialists, agriculturalists, doctors and engineers to use their callings for the furtherance of the Gospel. And, finally, we defined the missionary enterprise as world fellowship and reallocation within the Christian Community.

Then we discussed what qualities we must have if we are to be missionaries. Primarily we must have humility. We must be always willing to learn. The younger Churches see the issues much more clearly and a great deal of the leadership of the Church will come from them. If we are going to overseas service, we must be willing to work under the direction of the people of the country to which we go. This is especially true for anyone considering work in Europe, where Christians have had a much deeper experience than we have had.

There is a tremendous job ahead of us. The job was described as a revolution with these words: ''The work of the revolution is not yet done. Comrades! Strive for its consummation.''

A Western Story

By Mrs. D. G. McQueen, Edmonton

ONE of the earliest matrons of an Indian Mission School in our Women's Missionary Society—at that time The Woman's Foreign Missionary Society—was Mrs. Magnus Anderson of the Stoney Plain Indian Reserve.

The school was opened in 1885 and after the Canadian Pacific Railway came through to Calgary bales of clothing were sent from Ontario to be freighted to Edmonton, 200 miles north, then out to the Mission, twelve miles farther on.

Mr. and Mrs. Anderson were asked to take charge. They lived in the Mission and the children stayed all week but went home at week-ends.

With a Shetland accent, Mrs. Anderson endeavoured to teach the children to read, as well as to do household duties to which they were quite unaccustomed, while she tried to understand and learn Cree. She was a kindly, motherly teacher and, as she and her husband had no children of their own, these boys and girls got all their attention and their first lessons under favourable circumstances.

Afterwards the late Mr. George Welbourn and Mrs. Welbourn succeeded the Andersons. They were both trained teachers and did excellent work, but in 1893 the children of school age were taken to the Industrial School in Regina to be educated there. Even to the present day the Welbourns' interest in their former pupils and their families has been maintained.

When Mrs. Anderson left Lerwick in the Shetland Islands in 1883 to come to her husband, an employee of the Hudson's Bay Company, it took her six months on the way. Quite unaccustomed to travelling, she came from Lerwick by boat to Leith, then to Glasgow, and from there to Halifax.

After the long journey she arrived at Winnipeg, where she expected to get letters from her husband, sent in care of the Hudson's Bay Factor. But the Factor was away and the letters were locked in his desk. Several months had passed since she had had letters from her husband and she wondered if he was still alive. However, she went on by boat all the way to Prince Albert, where she waited for the sailing of the boat, *North-West,* a side-wheeler which in summer took occasional trips to Edmonton. It was slow sailing against the stream and sandbars occasionally delayed them.

She reached the Fort and waited at the Factor's house for a ''freighting outfit'' to take her to Athabasca Landing when they took up the year's supplies for the great North country and exchanged their load for furs to bring back to Fort Edmonton—these were eventually to reach the London markets.

From Athabasca Mrs. Anderson took boat again and at last one September day she arrived at Dunvegan where her husband met her. He had a tent for them to live in and there was one other woman there, the wife of the Factor for Athabasca District. At Christmas time the Hudson's Bay Company gave their employees a bag of flour and some raisins; the rest of the year they lived mostly on what their traps or guns or fishing tackle provided and the wild fruits native to the country.

A friend of mine whose husband was afterwards a member of the Alberta Legislature wrote that they had fish straight for weeks together with bread and butter for dessert on Sundays.

In a review of Malcolm MacDonald's recently published book *Down North,* G. V. F. of the *Winnipeg Free Press* says: ''There is a magnificence about pioneering too seldom recognized, but if you turn the pages of this book you will find that Grande Prairie and the Peace River Block have something that most of the world has forgotten, that in the Yukon a scant half century of history has laid hold on the imagination of a writer who himself belongs to a Highland clan with hundreds of years of story behind it; that at Fort Smith, at Yellowknife, at Port Radium on Great Bear Lake, things are being done which stir a world which has not yet forgotten that 'something lost beyond the ranges' can be a lure as great as the fascination great cities have for some.''

Prayer

O GOD, our Heavenly Father, we come to Thee at this time with our hearts full of gratitude for all Thou hast done for us. In spite of all our failures and shortcomings, Thou hast been our great Tower of Strength in all our troubles. We confess, O Lord, that in times of peace and prosperity we are all prone to wander far from Thee. We rejoice that Thou art ever ready to forgive us our thoughtlessness and to accept us again as children of Thy fold.

We pray for the members of our Women's Missionary Society. May we be given vision to see the greatness of the task before us in our own sphere. May we be given vision also to see beyond our own circle and to lend a helping and sympathetic hand in the training of the youth of our Church. May we each realize that without the youth there can be no future Church. May we never be heard to say, ''We are too busy'', but may we rather remember that during His busy life Jesus said, ''I must work the works of him that sent me, while it is day: the night cometh, when no man can work.'' Truly we are busy, but let us put first things first and choose the all-important. Give us vision to see ahead through the dark clouds that at times overwhelm us, for ''without vision the people perish''.

As we keep ever before us Christ's command, ''Go ye into all the world and preach the gospel,'' let us remember, too, the words given unto Moses, ''And concerning the tithe of the herd, or of the flock, even of whatsoever passeth unto the rod, the tenth shall be holy unto the Lord.'' May this truth sink into our hearts, that our missionary treasury may be full to overflowing. We pray that tithing may become a part of our Christian practice; for then would our missionary offering be gladly given.

We pray for the leaders of our Church. May they be men and women with strong wills and with the courage of their convictions to stand ever for the cause of right. Cleanse their hearts of all selfishness so that they may become instruments in Thy Hand to advance Thy work.

For the leaders of our land we would pray. Give to them such a sense of their responsibility that they with Thy guidance and help may be able to lead us out of this chaos and strife into the paths of peace again.

Above all else, for the year that has just begun, we pray for the rekindling of Thy love in our hearts and of a burning desire to do our part in the Church's task.

We ask all this in and through our Saviour's Name. Amen.

Meditation

(Condensed from ''Mending Their Nets'', by Dr. Griffith Thomas)

WHEN Jesus called James and John to follow Him, they were in a ship with Zebedee, their father, mending their nets.

They were fishermen. They had been at work, and were now engaged in overhauling their nets with a view to further fishing. The wear and tear of labour had caused strain and weakness which in turn had led to rents in their nets, and before these could be used again, they must be repaired. So they were mending their nets.

Which things are a parable. ''Fishers of men'' Jesus calls His servants. Their work is ''catching men alive''. But they, too, are in danger from spiritual wear and tear. Their nets require mending, for the strain and stress of life and work often lead to rents. There is no duty of greater importance in connection with Christian service than that of ''mending their nets''.

Their nets. What were they? They were the means whereby the fishermen did their work. Without the nets they would have been practically useless as fishermen on the Sea of Galilee. What is that by which a Christian does his work of ''fishing for men''? His character. This is the source of our personal influence over others. Ourselves! Not our gifts, but our life; not what we have but what we are. This is our ''net'' by which we enclose others and take them ''alive'' for God, This, and nothing more, for we never really help others beyond what we are. This, and nothing less, for it is a Divine power given to us, whereby one life is able to help another.

Why did their nets need repair? Was it due to neglect, or carelessness, or just busy-ness? They may have been so busy as to have no time for repair. Is it not often so in spiritual work? Christians are too busily engaged, too deeply engrossed in service, and so the quality of their work suffers. We must constantly heed the Master's words, ''Come ye yourselves apart and rest awhile.'' Service for God can never take the place of grace from God. Attendance at services or meetings can never be a substitute for private prayer, for personal communion with God.

Shall we take time for ''mending our nets''?

''Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress
And let our ordered lives confess
The beauty of Thy peace.''

For Leaders

THE selection, preparation, and arrangement of an Auxiliary programme is always a matter of importance and often of anxiety. It is well to study the genius of the group. One Auxiliary likes to begin the service with a psalm—the 23rd, 121st, 42nd, 103rd; others like ''bright'' singing for opening. Some like a worship service with responses; others like one person to take Scripture reading and prayer; still others like this one person always to be the president. Some like a programme in which many take part; others are made nervous by a variety of voices.

But, whatever their preferences as to form, all like a worship service that is comforting, restoring, inspiring. All like a study from which they learn something vital. However the information is presented, some one or some two or three or more must come thoroughly prepared to give it. The preparation involves varying types and degrees of ability and different amounts of time. Know your members. Give the hard sections to those able to deal with them. Reserve others for those who are unaccustomed to study or whose busy lives leave them little time for preparation; though if one's turn comes only once or twice a year, this should not be a difficulty.

In beginning a new study, choose two or three of your most capable members. In each succeeding meeting work in one member of retiring disposition who protests she never did, could, or would attempt such a thing; give her a short, easy part, and, if possible, put it where she would like it to come on the programme. We all like to know that we are doing our share; we are not satisfied with just helping to make the audience look larger. Besides, no member feels that she really belongs until she has done something for the group that she found it hard to do. Offer to help her with the preparation. Talk over the material with her. Explain what is unfamiliar. When she has written her paper or prepared her talk, go over it with her. It will give her confidence when she stands up to give it. Perhaps you can suggest an effective beginning, or a good quotation for her conclusion. Help her particularly with the conclusion; few are naturally gifted with good terminal facilities. In the end it is the quiet, faithful, kindly work with individuals that bring results.

''We have no Leader.''

We hear of much discouragement because of lack of leaders. In reality there is no lack of leaders. Any group, organized for whatever purpose, *has* a leader. If you lack leadership it is because you have not recognized your leader. She is there. By what marks will you know her? Visit a few active Auxiliaries and observe and ask questions. You may discover to your surprise that the leader is not in the president's chair; perhaps she has no office at all; very likely she has taken no part in the programme—so far as you can see. But if you are observant, you will have noticed that it was in her direction the shy speaker glanced for courage as she turned to face the audience. If you arrived early, you might have noticed one or two consulting her. She has the answers, for she did her part of the programme very thoroughly, perhaps months before, she carefully chose the members to carry it out, and saw that each had the needed material. Now she is acutely aware of every word that is said. She takes no part in the programme, but when she gets home she is tired—and happy; for the Auxiliary is gaining power; the members are growing. Some will do things she could never do. They will increase, but she must decrease—and she is content.

The Honour of a Christian

MY first contact with a Chinese was surely a remarkable one. The Customs Officer examining baggage was in the process of opening my suitcase when he noticed the small gold cross that is attached to my watch-chain. He looked up with a confident air and smiled, saying, "Ah! You are a Christian, aren't you? I don't think I need examine your baggage!" and he closed it up and wished me good-bye. "What kind of a heavenly Zion is this Capital of China?" I asked myself. Whatever my ultimate answer to that question was to be I knew that here was a thing of outstanding significance. What is the characteristic of these days? Identity cards, passports, forms to be filled up, dotted lines to be signed-on, questions and more questions to be answered and all of them significant of suspicion, doubt and fear.

But enter the Capital of China and there a man looks you in the eye, smiles and you pass on. I do not mean to say that this is a universal reception, but it did happen. Not it might have happened, or something like it could have happened, in these days, when a foreigner is suspect, it actually happened.

Why did it happen? What made it possible? You could suggest all kinds of reasons, that we are now allies, that the man's past experience of foreigners had been fortunate, that the Government had issued instructions that its servants were to be polite to strangers and so on, but I say this most emphatically that not one of such like reasons is worth a moment's consideration, for the only thing that made it possible and can ever make such a happening possible, in this dark world, is the Fact of Christ. You see, Jesus Christ is a world-changing and a man-changing person. That was my first Chinese lesson.

—Rev. R. A. Elder in "A First Journey—India to Chungking"
in *Far Horizons.*

The Sialkot Convention

By Miss Ellen Douglas

FOR many years we have heard of the Sialkot Convention, which is a gathering held annually for the deepening of spiritual life. Sialkot is in the heart of the Punjab, and a long way from our field in Central India. It is not altogether unknown territory to us, however, for some of the missionaries there are friends of long standing. Most of the mission work is done by Presbyterians, some from America and some from Scotland, one veteran American being a cousin of Dr. Buchanan. For many years padre Labhu Mal, one of the finest old Christians of the Punjab, came here to the Bhil country to help in classes for the teachers and preachers. For several years, too, our boys took their theological training in the Punjab. Missionaries have come from there to speak to us at our *melas* and to tell us about the methods which have been so successfully used there in bringing about a self-supporting and self-propagating Indian church. Through these many contacts with people in the Punjab we have heard of the Sialkot Convention, and this year Bessie MacMurchy and I decided to go to it.

The trip to Sialkot was long and hot. For me it began with a two-hour ride on horseback to the *pukka* road, where I met Miss MacMurchy, who had come in the car from Jobat. My bedding roll, suit-case, lunch and water bottle, carried by men from Sardi, were tucked away, and soon we were on the road to Dohad, enjoying the luxury of a car, so unaccustomed in these days of petrol shortage. In Dohad we had dinner with friends in the Irish Presbyterian mission, and went to bed, but not to sleep too restfully, for we must catch the train due at 4 a.m. When it came, an hour late, we managed to find a place in the lowest class, known as ''inter'', where we could sit. A notice on the wall said the compartment was to hold 33 persons, but there is no limit to the number of babies and children. There was a tired old lady missionary in the compartment, starting off on her holiday. She had bought a second-class ticket, but as there was no accommodation she was forced to spend the night sitting in ''inter'', which was crowded with noisy, dirty Indian women and crying babies. As the day wore on, Miss MacMurchy and I got a little more room to ourselves, and by night time we had managed to keep a space about ten feet long on a narrow ledge, above the seats, quite near the ceiling and the lights which blazed all night long. We lay down in our clothes, our feet in the region of each other's stomachs, with a sheet over us to keep off some of the dust. It wasn't too restful, but we were thankful to be able to lie down, and for the sleep we were able to get. On the morning of the second day we arrived at Lahore, where we had decided to spend the week-end with a friend. Thus we had more than a day's journey on the train for about $8.00. You might not think it was worth any more than that.

We finally reached Sialkot on Monday afternoon, and great was our delight to meet Miss Magee, who had already arrived from Jhansi. There were other friends, too, and perhaps our first surprise was the number of missionaries gathered there. Practically everyone stayed on the compound of the mission school where the meetings were held. The women stayed in one large hostel, the men in another. Some of the men and many of the Indian folk lived in tents scattered about the spacious grounds. It added greatly to the convention to have practically everyone in the same place, doing everything together.

Can you imagine 2,000 people sitting down at one time to listen to God's Word? That is what we saw in Sialkot, and for us who are accustomed to seeing much smaller groups here it was a real inspiration. Every morning at 6.30 a bugle broke the stillness with a hymn. For five minutes there was absolute stillness throughout the compound; then the bugle blew again, and people quietly dressed and had a period of private devotions until 7.30, when the bell rang for breakfast. The feeding of so many people might have been a problem, but actually it did not seem to be and we had very good meals. The convention has been held for so many years that the system has become almost perfect.

The morning hours were given largely to Bible study. This was always preceded by a short time of worship in the "big tent". There was no building sufficiently large to hold such a huge crowd of people, so this great round tent, open on all sides, was used. Every day, and many times a day, that place rang with the singing of the Psalms, and I don't believe we heard anything else but the Psalms and a few choruses, except in the English meetings. Years ago the Psalms were put to Punjabi tunes, and how well they are known and loved now by even the simplest of the Punjabi folk! After the devotional period the crowd divided into classes or study groups. Some groups used Punjabi, some Urdu, and some English. There were about 60 different groups and altogether 1,153 names were registered. We, of course, attended the English group. It was very large and in it were some of the leading men in the Church in India to-day. The study material was from the 5th, 6th and 7th chapters of St. Matthew, but in our group we didn't nearly cover it all. Mr. Russell Graham of the U.C.C. mission led the discussion, which was soon taken up by others, and what a feast we had as the deep thoughts of tried and experienced servants of God were brought forth! That hour went all too soon, and the bell rang for us to return to the big tent for an expository address in Urdu on the same subject we had been studying in the smaller groups.

In the afternoon there was a meeting in Punjabi, but as it was quite beyond our comprehension, we did not attend it. Tea was served at 4 p.m. and after that an English meeting was held in the church. This was always very well attended and very good. The time seemed almost too short, for dinner came at 6.45 p.m. There was just one more meeting in the big tent, in Urdu, at 8 o'clock. This meeting always had the largest attendance, for many came after their day's work in the city. The tent was packed, and all around on the grass outside people were gathered. It was really inspiring. As we sat and watched the people gathering for the meeting, we were impressed by the diversity among them. There were well educated Indians, wearing the latest in European fashions and jewellery. There were simple village folk, with their blankets over their shoulders, and in their hands small bundles containing food and all their possessions. There were people from near at hand, and others from far away, from Korgil away over the northern Himalayas, and from the southernmost part of India.

And what of the results of this great convention? The Lord is the best judge of that, but I will try to tell you what we who were there for the first time thought. To see the huge crowds of Christians was inspiring, but, perhaps because all the Indians were strangers, or perhaps because of the difference in the language, or because of having no direct responsibilities, we did not seem to feel the same spiritual fellowship in the large meetings that we did in the groups, or that we do in meetings with our own people. Miss Magee was an usher in the evenings and as she led Punjabi women and girls to their places and tried to keep them still and quiet, she got to know more of what was going on. One night she said it seemed as though the old Devil was just around the corner, trying to upset things. It was to be expected, I suppose, that he would be busy at such a time. He did not have it all his own way, though. Night and day prayer was made, and prayer was answered. Many were born again, and many re-consecrated their lives to their Lord. The climax came the last night, Sunday. At the close of the English meeting, Mr. Graham gave an opportunity for any who wished to praise, or testify, or pray or ask for prayer. God was very near as His servants bore witness to His faithfulness, confessed their own failures and mistakes and their need and desire for a deeper life in Him and a closer walk. As it was felt that the work of the Spirit was not yet finished when the time to close the meeting came, many missionaries and Indian workers, as well as simple village folk, remained in the big tent after the final evening meeting for a further time of waiting upon God. It was a blessed time for all, and a wonderful conclusion to a wonderful week. The following morning all started off for their homes again, and, though all the 2,000 who attended the convention did not receive equal blessing, those who remained that last night went forth, quickened by the Spirit, with a new desire and determination to live for their Lord. This must surely result in an ever deepening and ever widening stream of spiritual blessing to the Church of Christ in India.

Sardi, Amkhut P.O., via Dohad, Central India.

Harvest Services in British Guiana

Miss Lily Simpson, who could not return to India after her furlough went a year ago to British Guiana, where our Church's work is mainly among the East Indians. She tells of their harvest thanksgiving services.

I AM finding the work here very interesting, although very different from the work in India. I do not get any of my own particular work to do. There is no need for medical work, the Government very adequately fills that need. There is a lot of sickness here and I think as much malaria as there ever was in India in proportion to the population.

This is our rainy season; there are two rainy seasons, one short one at Christmas time and then a long one in April. I hope it will not be the same this year as it was last year. It seems to me it was one long rainy season. It was the rainy season when we arrived last March and we were told it had not stopped since the November before.

The Harvest Thanksgiving services are the special times here. This is the time when the people wear their new clothes and make a special effort to come to church even if they are not regular at other times, and it is at this time that the givings really are worth while. Some of the country places especially make a big effort then and the places vie with each other in their givings. The services begin the first Sunday in November and keep on until the middle of December. The people like to have their programmes and services so that the missionary can be present at them; if they can have more than one missionary all the better. I attended fourteen such services and programmes. I was expected to give an address in Hindi at most of them. I did not mind that, however. I always welcome an opportunity to speak in Hindi for it helps me to remember; I am afraid if I do not get back to India soon I will be forgetting my Hindi. However, I do get more opportunity to keep it up here than I did at home.

I saw an account of a Harvest Service that Dr. Cameron had attended when he was here, so that there is no need for me to describe one. They are all the same. The Island of Leguan, where there were six services altogether including the programmes that the two schools there put on, did very well in their givings and a great deal of rice and donations of money and other things were from non-Christians in appreciation of the schools. I think the total givings of that Island amounted to $500.00. As Leguan is self-supporting these givings go for the Catechist's salary, and the upkeep of the three churches on the Island. I was especially impressed with one of the little churches. There is no school in this place so that all that was done there was by the little group of Christians. They had their Thanksgiving service on Sunday morning and then on Monday afternoon they had a little programme when the children recited and sang, then the real harvest collection was taken. The church was decorated and the donations of fruit and vegetables were part of the decorations. After the programme they had an auction sale outside of the church. The fruit and vegetables, eggs, etc. were handed out through the window and auctioned off. There was a lot of cheerful bickering, one auctioning against another but all in good spirit. One sugar cane not worth any more than six cents went for three dollars. All the things were auctioned off in the same manner. One man paid an outrageous price for some milk cocoanuts and then after the sale gave them to the people. I do not think that any of them had a great deal of this world's goods but they were earnest Christians ready to share what they had. Of course, all the places are not like this one.

The Harvest Services were a new experience for me. We never made so much of the Thanksgiving services in India. But then there are not the Primary schools in India that we have here. I notice that all the different churches work pretty much in the same way with the Primary schools. I think there are great possibilities in this work. Here as everywhere else I firmly believe we need to train our youth. We certainly ought to be able to do something here now. I do not think the missionary staff has ever been as large in British Guiana as it is now. The East Indian population on the Correntyne Coast is very large and I would like to see a missionary living on the Coast. . . . Miss Douglas is trying to do something there, but twice a month is not enough and that is all the time she has to give to them at present with her work in the Berbice High School.

Service of Worship for Youth

WORLD DAY OF PRAYER, FEBRUARY 25th, 1944

Theme: *''And he wondered that there was no intercessor.''*

Call to Worship: ''Let us rest in the Lord and wait patiently for him. Let us commit our way unto the Lord, let us trust in him and he shall bring it to pass, for our expectation is from him.'' ''Trust in him at all times, ye people, pour out your heart before him. God is a refuge for us.''

Hymn of Praise 91: ''Praise, my soul, the King of heaven'' (1, 2, 3, 5)

Leader: Our Theme to-day is prayer—the prayer of Christians to God our Father through Jesus Christ His Son, who ever liveth at the right hand of God to make intercession for us.

The Theme verse is taken from Isaiah 59: ''Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. . . . And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.''

Response: ''O faithful High Priest,
Merciful and faithful,
Plead Thou for us before the throne,
That we, sinners and faithless,
Tempted and fallen,
May through Thee draw near with boldness,
May through Thee receive mercy,
May through Thee receive grace to help
In time of need.''

Leader: Hear the great promises of our Lord on answered prayer:

''And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.''

''And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.''

Response: ''Behold, Thou desirest truth in the inward parts,
And our hearts are full of deceit and subterfuge.
Wash us throughly from our iniquity.
Cleanse us from our sin,
Purge us that we may be clean,
Wash us that we be as white as snow,
Create in us clean hearts, O God,

Renew in us a right spirit, O God,
A broken and a contrite heart,
Do not Thou despise.''

A Litany for the Nations:

Leader: Let us pray for Asia, that mighty continent, that continent of teeming millions, and especially let us pray for the people of China, that great and ancient people, lovers of learning: a people honouring fathers and mothers whose days have been long in the land, a people strong and patient and peace-loving, and yet now so oppressed and sorrowful.

For General and Madame Chiang Kai-shek, and the many Chinese Christian leaders of this land,

Response: We praise Thee.

Leader: For the many missionaries of the Cross who have laboured there,

Response: We praise Thee.

Leader: Let us pray for the peoples of India and Burma, members of our own Empire, peoples so deeply religious, and yet to whom we have been so slow in taking the knowledge of the one true God, we pray Thee to bring all to the knowledge of Jesus Christ, that in Him they may find peace of heart and peace with one another.

For all the Christian missions of India and Burma,

Response: We praise Thee.

Leader: For the hospitals and the institutions of learning,

Response: We praise Thee.

Leader: For the many Christians of India and Burma who have given themselves and all they have to Thy service,

Response: We praise Thee.

Leader: We commend to Thee all those from other countries in India and Burma and China, may their presence be a blessing. May they seek in all things the good of these people, and by their lives may Jesus Christ be glorified.

Let us remember before God, Africa, that ancient home of kings, a land in which the people of God took refuge, a land which sheltered our Saviour, a land of great rivers and forests, mountains and plains, and yet where the people suffer bitter wrongs and live in ignorance and fear.

O God, Thou who art the Sun of righteousness, and the Light of the world, deliver these Thy children from darkness and sin, and bring them to know Jesus Christ, Thy Son, the One true Light.

Lord, hear our prayer,

Response: And let our cry come unto Thee.

Leader: Let us pray for the continent of Europe, so war-torn and weary,

Response: We beseech Thee to hear us, O Lord.

Leader: For its many thousands who are suffering, ill and dying,

Response: We beseech Thee to hear us, O Lord.

Leader: For all those in concentration camps, especially Thine own people, the Jews,

Response: We beseech Thee to hear us, O Lord.

Leader: For all the armed forces of our Empire and our Allies,

Response: We beseech Thee to hear us, O Lord.

Leader: Let us pray for our enemies that they may be brought to know Thee and acknowledge Jesus Christ as Saviour and Lord, for only thus, we know, can there be a true and lasting peace,

Response: We beseech Thee to hear us, O Lord.

Leader: Let us pray for South America, a country needing the light of Thy Gospel, where multitudes still live in superstition and fear; our neighbours and yet to whom we have shown so little love,

Response: O Lord, hear our cry.

Leader: We ask Thee for a special blessing on all Christians throughout this continent,

Response: O Lord, hear our cry.

Leader: We ask Thee that the door shall be kept open for the preaching of Thy Word throughout this mighty continent,

Response: O Lord, hear our cry.

Leader: Let us pray for North America, our own homeland, a land so richly blest, a land on which Thou hast showered Thy gifts.

For our forefathers,

Response: We would thank Thee.

Leader: For all Thy many gifts to us,

Response: We would thank Thee.

Leader: We confess our sins in neglecting Thy Day,

Response: O God, forgive us.

Leader: We confess our sins in neglecting Thy Word,

Response: O God, forgive us.

Leader: We confess our sin of Unbelief,

Response: O God, forgive us.

In unison: Help us, our heavenly Father, to realize our responsibilities, and remember to whom much has been given much shall be required.

Hymn 374: ''Jesus shall reign'' (1, 3, 4, 5)

Prayer (by Leader or one chosen): O God, who sittest upon the circle of the earth, to whom the nations are but as a drop in a bucket or the uncounted dust of the balance, mould the destinies of these great lands, grant to the inhabitants thereof to be enabled by Thy grace to be the instruments of peace and not of war, of good and not of evil, of truth and not of error. Reveal Thyself in Thy glorious majesty, surpassing all human imaginings, and in Thy love so condescending that the lowliest may address Thee as ''Our Father.''

In unison: Our Father who art in heaven, Hallowed be Thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the Kingdom, the power, and the glory, For ever and ever. Amen.

Offering: For the printing and distribution of Christian Literature among women and children in other lands.

Short Address or the Following Reading:

What a great subject we have to-day—Prayer. Prayer, which means our talking to God and letting Him talk to us. It is our greatest privilege because it means that any hour of the day or night we, who are His children, can come into the presence of the King of Kings, knowing that before we call He is ready to answer.

Prayer is our greatest weapon in this war, and we need have no fear if the weapon of Prayer is used by every follower of our Lord and Saviour. For we all have the sure promise of our Heavenly Father:

''If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sins, and will heal their land.'' II Chron. 7: 14.

Prayer, which is our greatest privilege, is also our greatest responsibility. It is sometimes compared to incense ascending before the throne of God. Shall we not then all do our part so that from every corner of the world that incense of prayer ascends every moment before the throne of God?

''And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.''

Litany for Peace and Ourselves:

Leader: O Thou, who art Light, and dwellest in light unapproachable, to Thee we stretch out our groping hands.

Spirit of Life and Light and Love, we ask for guidance for the peace of the world.

Upon the leaders of the nations,

Response: Let there be light.

Leader: Upon all who think and plan for the peace of the world,

Response: Let there be light.

Leader: Upon all the leaders of Thy Church,

Response: Let there be light.

Leader: Upon each one of us as we do our part,

Response: Let there be light.

Prayer (in unison)

O Father of Light, may we, and all whom we love, walk in the light, as He is in the light, until we come at last to the City that hath no need of the sun, neither of the moon, to shine upon it, for the glory of God doth lighten it, and the lamp thereof is the Lamb. Amen.

Hymn 138: "Father of Heaven whose love profound"

Prayer of Dedication:

Leader: To Thee, our great High Priest
Ever merciful and ever true
For life and death and for the great beyond
We commit ourselves and all we have and are and ever hope to be.

Response: O Christ, accept us,
O God, receive us.

Hymn 552: "Take my life, and let it be" (1, 2, 5, 6)

A Litany of Thanksgiving:

Leader: O God our Father,
Creator of all men,
To Thee we have made our prayer
And Thou hast heard us,

Response: Thanks be to Thee, O God.

Leader: O God the Son,
The Redeemer of all men,
To Thee we have made our prayer,
And Thou hast heard us,

Response: Thanks be to Thee, O God.

Leader: O God the Spirit,
The Comforter sent from the Father,
To Thee we have made our prayer,
And Thou hast heard us,

Response: Thanks be to Thee, O God.

Leader: Father, Son and Holy Spirit,
To Thee we have made our prayer,
And Thou hast heard us,

Response: Thanks be to God.

Hymn 153: "Praise to the Holiest in the height" (1, 5, 6, 7)

National Anthem

Benediction (standing)

May the peace of the eternal Father ever be over us,
May the love of the eternal Son ever surround us,
May the strength of the eternal Spirit ever dwell within us. Amen.

All contributions to be sent to the Treasurer of the Inter-Board Committee of The Women's Missionary Societies of Canada, Miss Bessie MacMurchy, 122 South Drive, Toronto 5, Ontario.

"Who will do my work?" said the setting sun.
"I will do my part," said the earthen lamp.—*Tagore.*

Literature Page

MISS LOUISE A. REITH

ANOTHER year calls for suggestions for the 1944 Auxiliary Book Shelf. The members of the Senior Auxiliaries through the study will become familiar with our Church's work in India and in British Guiana, therefore through the books on the Auxiliary Book Shelf we shall try to look beyond our own work to the World Church of which we are a part.

A good book with which to begin the 1944 Book Shelf is a small one by Mr. Eric C. Rust entitled SO LIVES THE CHURCH. The writer begins with this assertion: ''Two things are obvious to anyone in our modern world. One is that the world is becoming smaller; the other that, despite the urge to unity, division is being intensified.'' He then proceeds to the questions which he believes confront us: ''whether any force in the world is strong enough to break down the barriers which human selfishness has created or magnified'', and, granted that the world-wide Church is not a dream but a reality, ''Is it the fellowship which the world, rent by divisions and torn by hatreds, is blindly seeking?''

Before anyone can answer these questions Mr. Rust is convinced that he or she must have, first—''a knowledge of the world-wide Church as it is to-day'', and, second—''an understanding of what the Church stands for''. In SO LIVES THE CHURCH he endeavours to help his readers to obtain that knowledge and understanding.

We do not read far without being convinced that ''ringing the world there is a Christian community'' and of the vigour of the younger Churches in China, Japan and India. The story of the Christian Church in Samoa, where it has become the centre of community life, and in the Solomon Islands, where Christianity is the only religion, thrills us and we are ashamed of our own devotion as we read of that shown by the native Christians of New Guinea. How the Christian Church of Japan and of the countries occupied by Japan has accepted the sudden maturity forced upon it; how the Church of China meets the needs of the Chinese people while fighting against hatred and bitterness towards Japan; how the Church of Africa is entering into every aspect and problem of the African people; how the Christians of Holland, France, Norway and Germany have taken their stand as they pass through the fire of persecution—all these pictures of the World Church help us to realize its strength and the reality of ''the unbroken fellowship—the fellowship that remains when the acids of racialism and nationalism and war have done their worst''.

The concluding section, ''The Sure Foundation'', makes us more keenly aware than ever of the fact that the Church stands because it is built upon that ''Sure Foundation'' and that the secret of its life and power is that ''In the Church God's 'new order' has come among men, and that is the only new order that matters.''

(For other Auxiliary Book Shelf Books see list on the inside of the back cover.)

AUXILIARY PAGE

Miss L. K. Pelton

INTERCESSION — FOR INDIAN SCHOOLS

OUR Society is responsible for the management of three Indian Schools: the day school at Mistawasis, Saskatchewan, with 19 pupils, of which the Rev. W. W. Moore, the missionary on the Reserve, is teacher; and two residential schools, Cecilia Jeffrey near Kenora, Ontario, with 145 boys and girls, Mr. Douglas Pitts, Principal, and Birtle Indian School at Birtle, Manitoba, with 115 pupils, Mr. Roy Webb, Principal.

At Cecilia Jeffrey and Birtle the hours from 6.30 a.m. to 7.30 p.m. are filled with activity. Besides the usual school subjects boys learn farming, gardening, and carpentry, and the girls home nursing, sewing, and cooking. There are handicrafts, music, physical training and games for both boys and girls. The staff aim so to direct all these activities that not only shall the pupils acquire a thorough knowledge of elementary school subjects and such practical skill as will enable them to earn a living, but also that through work and play and association with each other they shall develop the respect for honest toil, faithfulness to duty, and regard for others' rights which will make them good citizens. In all three schools in daily Scripture lessons and worship, in Sunday Schools and Church services they learn of the Saviour's love and power; and the supreme purpose is that they shall early become His followers. Recent visitors to the schools have expressed admiration of the high quality of the work being done in all three.

Let us give thanks for new progress and success in the schools; let us pray for the Principals and their staffs that they may have wisdom to direct, strength to labour, grace to teach by their lives no less than by their words, and the joy of seeing their work prosper increasingly.

Let us pray for the boys and girls that they may be healthy, happy, diligent, and loyal, and may early know Jesus Christ as their Saviour and Friend.

Let us give thanks for those trained in the schools and pray that they may be strong to fight against the evils they meet when they leave the school and that they may make their influence tell for good when they return to the Reserves; that among them some of outstanding gifts and training may give their lives to the advancement of their own people.

Let us pray for more missionaries to minister to the people of the Reserves from which our boys and girls come.

Let us pray for the young men and women from the Reserves in the armed forces, that in the strangeness of new duties and surroundings they may keep close to Him who is the same yesterday, to-day and forever.

Glad Tidings—June 1943, pp. 230-233; December 1942, p. 467.
Towards His Dominion—pp. 25-31.
Prayers for Auxiliary Meetings—p. 34.

—*E. Mathieson.*

A word of explanation should have accompanied Miss Mathieson's contribution to the Auxiliary Page in the January number. We are deeply grateful to her for consenting to write the series of Intercessions for us this year and know that they will be invaluable to our members.

—*L.K.P.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

THE office was very quiet. Everyone was out to lunch except Julia, who seemed to be preoccupied with a letter, and Ernestine, who was cleaning out her desk.

Julia glanced up and eyed her companion with uncertainty. Ernestine caught the look and paused in her sorting. "What's on your mind, Julie?"

"Oh, nothing much. Letters from home and one from Ralph."

"Anything new?"

"Ralph's been meeting missionaries. Isn't that a riot?"

"Missionaries!" Ernestine's eyes danced. "What does he say?"

"You read it," and Julia tossed her the letter. Glancing down the written lines quickly, she read:

"I take it all back; they are doing a grand job among the people here. As a direct result of that work the lives of scores of fliers have been saved.

They came back after being missing weeks with unbelievable tales of the nursing and care that the natives had given them. Believe me—the real heroes of this war never get their names in the paper; but, after it is all over, I hope justice will be done. When they used to ask for money in church at home for missions, I usually searched in my pockets for the smallest coin I could find, but never again will that be the case. I shall tell them what I have seen here. . . .''

''Good for Ralph!'' She handed the letter back. ''Wouldn't it be funny if he converted you?'' slyly.

''To the missionary cause? No, thank you. Not that I've anything against missionaries, only I'm not going to be interested until I'm fifty-five. Then I'll be a W. M. S.-er, like my mother.''

''If we were all like you,'' retorted Ernestine, ''there wouldn't be anything to join at fifty-five. What Ralph says is true, though. I had a letter from Tim telling about Christmas in Assam and he had a wonderful time with the missionaries there—one of the best Christmases he had ever had. Tim says lots of our boys are discovering the world Church for the first time and are finding it a thrilling experience. They all come back wide-eyed after their look at missions, and, after seeing how things are done, they're all for it.''

Julia shrugged her shoulders impatiently. ''Oh, sure—they do a lot of good. I'm not against missions really, but I don't see that converting a few heathen here and there is going to help us to get a better world. I think the example the United Nations are giving us is a better one.''

''And what's that?''

''Well—just the working out of the obvious fact that if peoples stand together and pull together for the things they want, they can get them. They can make things better for the whole world.''

''I'm learning about a group that *is* standing together and pulling together. It includes not only people from democratic countries but people from the Axis countries and they *are* making things better for the whole world.''

Julia stared suspiciously. ''Missions?''

''No,'' said Ernestine. ''The world-wide Church. But the groundwork was done by missions. What would you say to a community of people who are so bound up in a Cause that even war doesn't make any difference, who keep 50,000 missionaries on the field making their Christianity count?''

''I thought they all had to come home.''

''Some of them did. But the work still goes ahead. Why shouldn't it? You don't build up a going concern with churches and schools and hospitals and expect it to fall to pieces because the management changes—not if it has been wisely built.''

''I've never thought of that. Sounds logical enough. What was it our minister said last Sunday about the Church 'walking behind the wars of the world, healing up its endless wounds'? It sounded like nice poetry, but maybe it might be worth looking into.''

''It might indeed!'' was Ernestine's rejoinder as voices in the hall announced the end of the lunch hour. —*T. N.*

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

''DO you know, Frances, sometimes I almost envy my brother Jack! Since joining the army he has travelled across Canada, spent months and months in Britain and now we believe he has been sent to India. How wonderful it must be to see so much of the world!''

''Indeed, if all that has been predicted regarding air travel comes true, Carol, we, too, may travel all over the world—after the war I mean.''

It is certainly true that the great advance being made in air travel seems to be drawing the far countries of the world closer and it is quite likely that many of us may visit lands that at one time we only dreamed of seeing. How important it is, then, that we should know as much as we can about these countries, about the people and their surroundings.

As you know, this year's study, which many of you will be beginning about this time, is entitled *Beneath Thatched Roofs,* and we believe you will find it just as thrilling as its name indicates. We learn of life in India and British Guiana, countries we must know more about if we are to keep up with current events. From it we get a fine view of the beauties of these lands, of the customs of the people, the great part superstition and ignorance have played in their lives. And we find that, after all, the girls of India and British Guiana are much like ourselves. They have the same joys and ambitions, and we long to share with them the advantages brought to us by Christianity.

The study packet contains outlines for six regular meetings and one special meeting. It tells of the work being done by our missionaries in India and British Guiana. By using the excellent material in the study ''helps'' we are given an intimate glimpse into the lives of the girls, of the games they play, the songs they sing, and are even told how to prepare some of the dishes they eat. Sounds interesting, doesn't it?

Two excellent books to use with the study are *Lamps in the Wind* by Eleanor McDougall, a story of life in a girls' school in India, and

Shera of the Punjab by Irene Mason Harper, which tells of a brother and sister at school and is especially suited for intermediates.

After completing the study, we hope you will affiliate or re-affiliate with the Women's Missionary Society. This is your pledge that you will do all you can by prayer, study, and contribution to help with the work at home and abroad. A special affiliation service is prepared and we hope you will send for it and use it in your group.

As you know, each year our groups are asked to contribute a certain sum of money for a definite project. Last year the amount raised was a little over $900, but we hope this year to be able to give much more as our share of the splendid work being carried on by our Society. Our project for this year is to make a contribution towards the upkeep of the Helen Macdonald School for Girls in Jhansi, and next month on our Page we will learn more about this interesting subject.

Working — "Beneath Thatched Roofs"

Miss Lily Simpson, Reg.N.

A missionary nurse of our Jhansi field, India, since 1927. but at present in British Guiana until she can get passage back to India. (See letter on page 71.)

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

A LITTLE CHILD SHALL LEAD THEM

AH LOI was a little Chinese girl ten years old. News came to her home of a boarding school for girls in a city some distance away. Her parents felt it would be a splendid opportunity for Ah Loi. There she would learn many things from the foreign ladies who had won the confidence of many Chinese parents.

Ah Loi's parents were not poor and she was not needed to help at home, so very soon she was a happy pupil in the school. She had not been in residence long before she was deeply touched by the worship each morning and evening. She could see no images, no burning incense, and no offerings of food and wine. Prayer was offered with closed eyes and folded hands to an unseen God of whom she heard wonderful things. He was a living God, the Creator of heaven and earth, who cared with a great love for all He had made. More than that, He was all-powerful, ever present, and infinitely wise.

What Ah Loi thought about most was the story of God's love in sending Jesus into the world to save people from their sins and bring them into God's family. Before long she, too, came to love and trust this wonderful Saviour, Jesus Christ.

Time passed and she returned home for the New Year. She had not been at home long when she was told to bow before the household gods for the regulation New Year worship. Ah Loi told her family she now loved and worshipped the true God and refused to bow down with them before these gods. The family were very angry and the grandfather banished her to the grain store-house across the courtyard. She had to wear old clothes and was treated as a servant. Uncomplainingly she performed kitchen tasks. The family marvelled at her patience and sunny disposition and finally decided to cease punishing her and send her back to school. Her heart was full of joy and soon her Christian friends joined her in prayer for her family.

Meanwhile God's spirit was working in her home. Her relatives began to study the ''Jesus Doctrine'' for themselves. Before long not only her parents but her grandparents, too, became worshippers of the living and true God.

—Adapted from *Our Children's Hour.*

Can boys and girls help prevent accidents this year? Yes, by being careful themselves and helping others to be careful—for instance, not running out into the roadway in play; when having to cross a street or road, looking up and down to see that the way is clear, then crossing carefully, never trying to save time by running across when a car is coming.

Dig channels for the stream of Love,
Where they may broadly run;
And Love has overflowing streams
To fill them every one.

But if at any time thou cease
Such channels to provide,
The very springs of Love for Thee
Will soon be parched and dried.

For we must share, if we would keep,
That good thing from above;
Ceasing to give, we cease to have—
Such is the Law of Love.

—*Archbishop Trench.*

PROVINCIAL NEWS

ALBERTA

Mrs. J. H. Williamson, 811 12th Ave. W., Calgary, Press Secretary

GRACE Auxiliary, Calgary, elected Mrs. George Metcalfe as president for 1944, in succession to Mrs. C. E. Jamieson. The Mission Band brought their offerings and presented them to the Senior Auxiliary; and, following the usual custom, they entertained the Auxiliary members with songs, concluding the programme. Miss H. Macdonald installed the officers for the coming year.

In appreciation of her services in the Auxiliary and the Young People's Society of St. Andrew's Church, Calgary, their members made a presentation to Mrs. R. J. Burton.

Edmonton Presbyterial—Mrs. Robert Chambers, a very faithful member of St. Andrew's Auxiliary, of which she was president for fifteen years, passed away recently at Three Rivers, Quebec. Her many friends and Auxiliary members will always remember her kindliness and faithfulness in her long service amongst them.

Fifty C.G.I.T. girls and leaders attended a Presbyterian rally in First Church, Edmonton. A Christmas worship service was led by Doris Saunders and Donalda Gilles of St. Andrew's C.G.I.T. Mrs. W. E. Walker told of experiences of men in the services meeting native Christians on islands where they were carrying out manœuvres or had made forced landings, and their confidence and trust in the inhabitants because of their contact with mission churches. Mrs. C. Oscroft and Mrs. R. Paterson brought greetings from the Presbyterial.

Macleod Presbyterial—The Auxiliary of St. John's Church, Medicine Hat, had as their guest speaker at their November meeting the Rev. E. A. Thomson, Secretary of Sabbath Schools and Young People's Societies. Speaking of the work of the Birtle Indian School, he stressed the fact that the children come with a feeling of inferiority, so far as they and their race are concerned. Unless this can be overcome, it is difficult to make a lasting impression on the pupils. He also spoke of the church work in the dried-out districts of Saskatchewan and told of the many sacrifices made by the people in order to contribute to that work. The members had an opportunity of meeting Mr. Thomson in a social hour following the meeting.

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St., North Vancouver, Press Secretary

VICTORIA Presbyterial—Knox Auxiliary, Victoria, mourned the loss of a valued member and friend, Mrs. John Dempsey, who died on November 10th, after a long and painful illness, most patiently borne. Mrs. Dempsey was a loved member of Knox Church and her smile, kindly manner and good word for everyone will be sadly missed. The sympathy of the members goes out to her sorrowing husband and family.

Westminster Presbyterial — On December 19th, the Senior Auxiliary of St. Stephen's Church, North Vancouver, took charge of the evening service. The choir joined with them in prayer and praise.

MANITOBA

MRS. W. S. NAIRN, 523 S. VICKERS ST., FORT WILLIAM, ONT., PRESS SECRETARY

BRANDON Presbyterial—The annual Thank-offering service of Knox Auxiliary was held in the church. The meeting was led by Mrs. Fred McKay. Miss Irvine was the speaker and everyone enjoyed her message. The Mission Band sang two songs, ''Jesus Wants me for a Sunbeam'', and an action chorus, ''Climb up Sunshine Mountain''. Three C.G.I.T. girls told about their experiences at camp in the summer. The attendance at the service was very small owing to bad weather, but everyone felt that it had been a most helpful and interesting meeting.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

THE annual meeting of the Provincial Society will be held in Hamilton, April 18-20. The Convener of the Billeting Committee is Mrs. F. MacDougall, 17 Rutherford Avenue, Hamilton.

Barrie—Mrs. D. A. Kelly was hostess to active and Home Helper members of First Church Auxiliary at her home in Collingwood. Mrs. K. N. Cooper gave a résumé of the organization, and paid tribute to the work of the late Mrs. H. Underhill, and the late Mrs. J. D. Darroch. Several Home Helpers assisted in the programme, as well as presenting a splendid report. Mrs. W. H. Whipps and Mrs. J. T. MacMurchy led in the devotional period. Mrs. George Park read an article on the Ukrainians. Original and inspirational was the ''Contest on Hymns'' led by Mrs. J. R. Greig, which brought to all present a fresh understanding of the beauty and spiritual value of many favourite hymns. This was followed by a paper on ''Pioneer Music'' given by Mrs. J. N. Foote.

Brockville — A Conference of Girls' Work Leaders was held in Kemptville in November, led by Miss Margaret Webster. Problems discussed included, Ways of Conducting Meetings; Keeping Teen-age Girls Interested, Planning Programmes for Variety; Bible and Mission Study; Sing-songs; Games and Handicraft. The Sunday morning service was conducted by Mrs. J. C. Wilson, Winchester, and Miss Agnes Sedgwick, Ottawa. Miss Webster's stirring address was a challenge to the girls. The closing session on Bible Study and Fellowship was held on Sunday afternoon at the home of Mrs. Charles Robertson. The Kemptville C.G.I.T. group held a candlelight service on Sunday evening, December 12th, with Miss Agnes Sedgwick in charge.

Chatham — Miss Margaret Webster's five-day visit in this Presbyterial had outstanding results. In Chatham a Leaders' Conference was held. In both Leamington and Windsor a supper, to which all denominations were invited, was followed by a work meeting and conference. Miss Webster also visited Amherstburg, Wallaceburg, Dresden, Valetta, Blytheswood—all report splendid meetings. In Windsor, too, there were meetings of Knox Auxiliary and St. Andrew's Senior Auxiliary, where officers for 1944 were installed. Results — a new group, the Margaret Webster C.G.I.T., in Wallaceburg, and a new group in St. Andrew's, Windsor. ''We all felt Miss Webster's visit was very profitable, and we enjoyed meeting and working with her.''

Guelph—The Presbyterial was happy to have Miss Frieda Matthews from November 3rd to 10th. She addressed meetings in Fergus, Alma, Elmira, Kitchener, Campbellville, Guelph, Acton, Ayr and Galt. Miss Matthews' fund of information on the Women's Missionary Society's work in Canada, especially the Deaconess and Indian work, gave every young woman in the Presbyterial much to think about. She stressed the great need of prayer in all our work, at home and abroad, and the absolute necessity of having young women trained to help carry the torch of Christianity to all parts of the world after the war. She showed to what extent maps might be used in meetings, to develop originality and promote interest. Throughout the Presbyterial it was felt that not only was Miss Matthews' visit a pleasant event, but it would have a decided effect in each Young Women's Auxiliary going forward in W.M.S. work, spiritually and mentally.

Ottawa—Basing their carefully prepared programme on ''To Test your Reading'' (Page 157—April *Glad Tidings*), St. Giles Auxiliary, Ottawa, had an up-to-date, enjoyable and profitable meeting. Mrs. J. Logan-Vencta was in charge of this part and her questions were answered by seven other members, from the February, March, and April numbers of the *Glad Tidings*. Their efforts were well rewarded, inasmuch as names and places connected with our own work became familiar. It also emphasized the value of *The Glad Tidings* and will have far-reaching results. Mrs. F. Finlayson presided.

At the annual meeting of Knox Auxiliary, Ottawa, an Honorary membership certificate was presented to Mrs. Parlane Christie; this was made possible by the generosity of Knox Guild. In making the presentation, Mrs. Hugh Renwick and Mrs. H. L. Bailie referred to the consistently faithful service given by Mrs. Christie in our missionary work.

Peterborough — Members of Fraser Auxiliary and St. Paul's Senior Auxiliary, Peterborough, responded in goodly numbers to the invitations sent out by St. Paul's Young Women's Auxiliary to attend their Thank-offering meeting in November. Mrs. Stewart Finnie presided, and the programme had been carefully prepared. Miss Verna Johnston introduced the guest speaker, Mrs. J. R. Hill of Ottawa, who was graciously thanked by Mrs. J. D. Smart.

Sarnia—The Presbyterial Executive held its fall meeting in Forest, with Mrs. R. S. Burnham presiding. It was with sincere regret that the resignation of Mrs. M. C. McClenaghan as President was accepted; ill health made it imperative that she be relieved of all responsibility. A splendid report of the Provincial Board meeting was given by Miss Cowan of Sarnia. Dr. and Mrs. Quinn spent some time in the Presbytery, giving very inspiring and helpful addresses at many Auxiliary Thank-offering meetings.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA,
PRESS SECRETARY

REGINA Presbyterial — First Church Auxiliary, Regina, were heartened at their annual meeting in December by the brief visit of Miss Ada Adams, Children's Work Secretary. To the question, ''Should we Abandon Foreign

Missions?'' her answer was a ringing challenge to meet the changing times. Reports of the year's work were encouraging. The year's study programmes had proved of great interest, and the financial statement showed the allotment attained. Three new Life memberships were reported, two secured by special mite-box givings, and the third a gift presented at the meeting. The Provincial President, Mrs. J. A. Sinclair, installed the officers for 1944.

The six days Miss Adams spent in Regina were very busy ones. Besides speaking to First Church Auxiliary, she spoke to the Women's Guild, the Edna Bell Auxiliary, and the Walter Martin Memorial Mission Band; she also met the C.G.I.T. groups of the three churches. Her final meeting took the form of a workshop. Representatives from Senior and Young Women's Auxiliaries of all three churches met in First Church lecture room, and, working in groups, prepared projects, later presented to the meeting. For Seniors, with the aid of a map of the world and coloured pins, the expanse and scope of Women's Missionary Society work throughout the world was visualized. Another group prepared a flannelgraph and illustrated its use in Bible and Mission Band stories for children. The third prepared for a Mission Band meeting, a workshop for its handwork and a worship centre for its devotional service.

At a recent meeting of the Laura Pelton Auxiliary the girls studied ''Presbyterianism'', from its earliest beginnings almost to the present day. The subject was divided into twelve parts and each girl chose her own topic and prepared it for the meeting. A good deal of hard work was done by each member and the work was very well prepared and covered in general the history of the Presbyterian Church. After the meeting the material was collected, to be typewritten, made into a book, and placed in the permanent files of the Auxiliary.

New Honorary Members

Miss Margaret E. Patton, St. Paul's Auxiliary, Hamilton, Ont.
Miss Ella Wilson, St. Paul's Auxiliary, Hamilton, Ont.
Miss Annie J. Ritchie, Hamilton Presbyterial.
Mrs. Margaret McGaughan, Erskine Auxiliary, Hamilton, Ont.
Mrs. W. Leslie Clay, St. Andrew's Auxiliary, Victoria, B.C.
Miss Ethel M. Doull, Melville Auxiliary, Westmount, Quebec.
Mrs. W. A. Wallis, Woodbridge Auxiliary, Woodbridge, Ont.
Mrs. John Gillespie, Dovercourt Auxiliary, Toronto, Ont.
Miss Margaret Currie, Fidelis Auxiliary, Dovercourt Church, Toronto, Ont.
Mrs. James Anderson, Toronto Presbyterial.
Mrs. Donald Cameron, Toronto Presbyterial.
Mrs. A. W. Smith, Toronto Presbyterial Executive.
Miss Mary Sabiston, Sloan Auxiliary, Parkdale Church, Toronto, Ont.
Mrs. Robert Rae, Wallace Auxiliary, Cooke's Church, Toronto, Ont.
Mrs. F. D. Macleod, Calvin Auxiliary, Toronto, Ont.
Mrs. R. C. Smith, Victoria Auxiliary, Toronto, Ont.
Miss J. Niven, Knox Auxiliary, Toronto, Ont.
Mrs. A. B. Winchester, Knox Auxiliary, Toronto, Ont.
Mrs. J. G. Inkster, Knox Auxiliary, Toronto, Ont.

1944 — A Better Year!

Congratulations to the many Auxiliary *Glad Tidings* Secretaries who have already sent in larger orders this year! If those who haven't yet sent in their full orders do as well, it will be a good year for *The Glad Tidings.* Subscriptions are gladly received at any time of the year. We hope that our subscribers like the new type and will find it easier to read.

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.
British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Mrs. John Booth, 3 Nealon Ave., Toronto.
Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.
Saskatchewan.—Mrs. J. H. Cameron, 916 Spadina Cres., Saskatoon.

W.M.S. MEMBERSHIP PINS

Ordinary Membership Pins, silver, 85c. each. **Life Membership Pins,** 14 kt. gold, $4.00 each. **Honorary Membership Pins,** with new bar, complete, $6.25; new bar applied to old Life Membership Pin, $3.50. (Return old pin to us to have bar attached.) Money must accompany order.

Orders must be sent directly to the PRESBYTERIAN WOMEN'S MISSIONARY SOCIETY, Room 800, 100 Adelaide St. W., Toronto

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Book List

PRAYERS FOR AUXILIARY MEETINGS	$ .25
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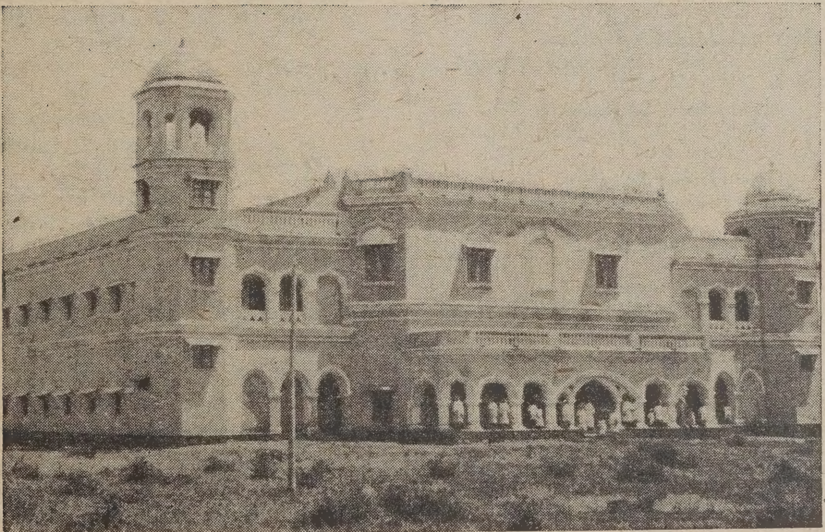
Vol. XX MARCH 1944 No. 3

THE GLAD TIDINGS



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The Glad Tidings

Vol. XX TORONTO, MARCH 1944 No. 3

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Our members will be glad to know that Miss Ellen Douglas of the Bhil Field has arrived from India to spend her furlough period in Canada. The wisdom of the Society's rule that the first months of furlough must be for rest is more than ever evident when missionaries have not only been working under the strain of war-time but for longer periods than usual because of the restriction on travel.

The news of the death of Mrs. J. W. Dill came too late for more than this brief announcement, but further reference to her and her work for the Society will be made in the April issue.

Attention is called to two addresses that were not available when the list of workers was published in the December *Glad Tidings*: Miss Ruby Walker, 145 Davis Street, Sarnia, Ontario; Miss Evangeline Vincent, Gordon Neighbourhood House, Vancouver, B.C.

Statement of Receipts and Disbursements for Year Ended 31st December, 1943

RECEIPTS:

Provincial givings:		
Alberta	$ 3,987.36	
British Columbia	5,495.00	
Manitoba	3,236.75	
Ontario	116,510.00	
Quebec	15,000.00	
Saskatchewan	2,671.27	
		$146,900.38
Individual Subscriptions		2,890.58
Special Refunds		600.00
Sale of Ukrainian Hymn Books		40.40
Ewart Trust Fund, Education of Missionary Candidate		138.00
		$150,569.36
Government Grants:		
Birtle Indian School		17,925.47
Cecilia Jeffrey Indian School		23,405.84
		$191,900.67

Provincial Givings for Supply Fund

Balance on hand December 31st, 1942		$3,111.89
Alberta	$ 201.50	
British Columbia	269.10	
Manitoba	246.45	
Ontario	5,450.05	
Quebec	602.00	
Saskatchewan	140.70	
		$6,909.80
		$10,021.69
Disbursements:		
Paid for Supplies	$4,715.82	
Balance on hand December 31st, 1943	5,305.87	
		$10,021.69

DISBURSEMENTS:

On Estimates		$134,174.18
Amount expended or appropriated from General Fund Balance on hand 31st December, 1942:		
Relief of ministers from European Churches	$ 100.00	
British and Foreign Bible Society	100.00	
Chinese War Relief	500.00	
Transferred to Pension Fund	1,000.00	
Balance of 1942 rent refunded to Church Office	150.00	
		$1,850.00
		$136,024.18
Birtle Indian School		$17,450.41
Cecilia Jeffrey Indian School		23,311.59
		$176,786.18

The Auditors' Statement was presented to and accepted by the Council Executive on February 15th and will appear in full in this year's Annual Report. With humble gratitude to God for all the way in which He has led us we present our financial statement for 1943.

For the first time since the estimate was set at $145,000, we have reached that amount, and passed it by $1,900. The year 1929 was our biggest financial year, we were very enthusiastic, then began a falling-off in receipts and after one reduction our estimate was reduced in 1939 to the present $145,000. All the Provinces but Saskatchewan cheerfully accepted their reduction. In a letter to the Provincial Treasurers last October we urged trying to reach $145,000 and said, ''What a joy if that could be exceeded!''

We now congratulate our members on their efforts, which have made possible this achievement. The increase in Provincial givings over those of 1942 is $4,338.00, making receipts from Provincials $146,900.38. Every Provincial but Manitoba has increased its contributions and Ontario alone has exceeded her allocation by $3,451.10. We should like to pay special tribute to Saskatchewan, which did not accept a reduced estimate but has come only $78 below the original estimate of $2,750; but we are proud of each Provincial. When we think in terms of work, of what this increase will mean, every one of our members will rejoice.

The disbursements on the estimates were $134,174.18 or $2.317.62 less than the previous year. We were rightly cautious in our spending and now that we know our receipts we can make some further grants from our balance. As will be seen in the statement, we expended $1,850 from the balance on hand on 31st December, 1942. Receipts from Government grants for Birtle and Cecilia Jeffrey Indian Schools amounted to $41,331.31 and expenditures were $40,762.

There was received in 1943 from Provincials $6,909.80 for Supplies, and $4,715.82 was expended. We began the year, however, with a balance of $3,111.89, so that we begin the year 1944 with a balance of $5,305.87. As this was the first full year of trial of the new plan for raising supplies we were cautious here. However, the balance on hand must carry the Supplies for five or six months till more comes in, and this year with the opening of the new work planned, the Supply fund will be heavily drawn upon.

Included in the receipts and disbursements are contributions to the War Services Fund, which in 1943 included grants to the Chaplaincy Committee of the Church for *The Armour of God,* grants to the War Relief Committees of the Churches in Scotland, England and Ireland for the churches that have suffered war damage, grants to European ministers in Britain, co-operative work in war industrial centres and the salary of the Superintendent in the Nursery School in the Presbyterian Ukrainian Church, Toronto.

The total receipts from all sources, including Trust funds, were $221,332.59 and total disbursements on same were $190,380.95.

From the Trust funds, the following grants were made in 1943: Purchase of camp site at Buena Vista, Sask.; Equipment for Rocky Mountain Hospital and Weirdale Nursing Home; Italian Church, Montreal; Ukrainian Nursery School, Toronto; Walter Martin Memorial Mission, Regina; Church at Fontenelle, Que.; Manse at Fontenelle; St. Luc's Church, Montreal; Equipment, Grimsby Camp, Ont.; Orphaned Missions (legacy).

I wonder if the Provincials are not glad they did not ask for or get a reduced allocation. There is nothing like believing in one's own ability to do things. This year you have believed and have accomplished.

Now our faces are turned to the up-grade. There is yet much to be accomplished and greater tasks lie ahead. Post-war problems and work and opportunities for work will come to our Church and, as women organized for a special purpose, we must be ready to help. Do not let us dissipate our energies but let us stick to the work for which we are organized, remembering always that as Church members we should adequately support the work of our Church (and included in this is the work entrusted to the Women's Missionary Society) before we support other missionary projects not connected with our Church.

We are therefore justly proud of what our Society has been able to accomplish this year and our best wishes go out to every member, with the hope that the year 1944 will be one of still greater expansion in our work.

(Mrs. Daniel) Helen M. Strachan.

The following grants were made by Council Executive on February 15th after the Auditors' statement was received and the receipts known.

Pension Fund, on order of Council	$1,000.00
British and Foreign Bible Society (extra)	100.00
War Services, to bring up to $5,000	2,201.20
Chinese War and Famine Relief Fund	500.00
Vellore Missionary Medical College, India	200.00
Relief of European Ministers in Britain (extra)	100.00
Salaries of Overseas Missionaries	900.00
Transferred to Overseas Trust Fund	3,192.00
Committee on Visual Education	650.00
	$8,843.20

The salaries of overseas missionaries who have served 15 years are being raised to $1,200 from January 1st, 1944.

The grant to Visual Education is to the new department now being set up by the Board of Missions, the Board of Sabbath Schools and Young People's Societies, and the Women's Missionary Society. There is $200 in the estimates under Lantern Slides, and this extra $650 brings it up to $850, the amount promised.

(Mrs. Daniel) Helen M. Strachan.

Some Notes from a Wartime Conference

THE Consumers' Branch of the Wartime Prices and Trade Board, of which Miss Byrne Sanders is chairman, arranged a conference in Ottawa recently for conveners of Regional Advisory Committees and representatives of women's national organizations. Its purpose was to give a new and broader picture, including the postwar scene, of the necessity for strengthening and prolonging the programme of stabilization to which the leaders of these same organizations pledged their support at a similar meeting in December 1941. The Hon. Mr. Ilsley, Minister of Finance, and Mr. Donald Gordon, Chairman of the W.P.T.B., expressed their deep appreciation of the important contribution made by the women of Canada to the economic planning of the Government. They explained that the experiences of other countries at war, where changing and distorted values let loose inflationary forces, show us what might have happened here if our Government had not taken prompt action. They also said that an impression of a task nearing completion must be corrected—the job is not *done,* it is only *begun,*—and we are still in grave danger if we relax our vigilance. Because there is not the shadow of a doubt that the women have been the means of making price control effective, again they look to women to keep before our people the understanding that it may be a long time after peace is declared before the danger of inflation will be over. The need of helping to feed the people of other countries, of rehabilitating devastated areas, of providing for the re-establishment in civilian life of our men and women now in the forces will call for a far greater measure of sacrifice than we have yet been called upon to make. As the years of war pass, a weariness is apt to develop and a longing to return to the old way of living, but as yet victory is a hope, not a reality, and if it is to be attained this war effort on the home front cannot be relaxed without danger of those deplorable conditions arising that we have striven to prevent. The women's organizations were urged to continue their efforts and to use every possible means of keeping their membership on the alert.

Questions were asked as to whether these matters were the concern of church women who were also members of many other well-informed organizations, but it was thought that, although there might be some over-lapping, this would not occur everywhere and that the influence of the missionary societies and other church groups is so deep and widespread that it is of great importance in helping people to determine their attitude and so strengthen the total effort.

A food conservation programme is a new activity of the W.P.T.B. soon to be launched through the media of press, radio, and motion picture to arouse interest in and greater understanding of such things as nutrition values, the minimizing of waste, and the best use of available food supplies.

As Christian Canadian women our desires for the post-war world include the hope of ''freedom from want'', and a rightful share for all. There is a spiritual significance to rationing of which the Moderator of our Church spoke recently. He said that God rationed food for the children of Israel in the wilderness when He sent the manna to them and told them to gather just enough for each day's need—that if they took more it would spoil; only on the sixth day were they permitted to gather two days' supply. This was not because God's power to provide was limited but to teach them to trust Him and to share with one another. —*Muriel L. McMurrich.*

"This World of Ours"

THE 8th annual series of radio broadcasts on this theme will be presented over the Blue Network by Dr. Leslie Bates Moss, Executive Director of the Church Committee on Overseas Relief and Reconstruction. Dr. Moss was formerly Secretary of the Foreign Missions Conference of North America, following several years as a missionary in China.

This series will be broadcast each Tuesday at 12 o'clock noon (E.D.T.) during April, May, June and July. Dr. Moss will deal with some aspects of the World programme of the Church. His commentary, based on a broad but intimate knowledge of what has been done and what is projected, will add greatly to the stimulating character of his messages.

Miss Gibbs in Kunming

IN a letter to Mrs. Ferrier, written on November 29th, Miss Gibbs tells something of their work and the conditions under which it is being carried on. Like all other workers in Free China, she is very much concerned about how much it costs to live there. ''But I do hope and pray'', she adds, ''it will be worth while in the fruits of our labours here.'' According to her estimate at that time $11,000.00 (National currency) just covered the month's expenses, including rent, light and water—just double what it cost two months before.

''. . . In August we had to move out of our back compound—that is, move the church and classrooms. We arranged with the Y.M.C.A. to have service there, but it has made our church work more difficult without a place of our own. All our meetings we hold either here or in Hsi Pa, where Pastor Chou lives, very far away. This compound is very crowded and we had to give up our classes and the English service when the church was moved. . . . The Jaspers left the first week of September . . . and a great deal of rearranging of living quarters was necessary. It meant that I had the top floor of the compound to myself. This was good in one way, because I managed to get room for classes. . . . I began student groups and enjoyed this immensely. There is a fine group of students in Kunming, and all very easy to reach. . . . I am very keen to carry on. We are busy preparing for Christmas. Kunming is a very musical centre and we are hoping to have some fine Christmas music.''

No. 2 Hsi Wen Hong, Tsing Yun Kai,
Kunming, Yunnan, China.

The Yunnan Mission of the Church of Christ in China

IN 1940 missionary groups working in Yunnan, China's south-west province, appealed to the Church of Christ in China to accept responsibility for all of South Yunnan. After making a survey, the C.C.C. drew up plans for evangelistic, educational, medical, and social betterment work in Kunming and five other towns and the surrounding country. In this project 16 Mission Boards co-operate by providing personnel and funds; two of these are the General Board of Missions and the Women's Missionary Society of the Presbyterian Church in Canada. Foreign missionaries and their work are supported by their Boards but are under the direction of the General Assembly of the C.C.C. The Church is Central.

By November 1941 Dr. T. K. Chiu was pastor of a small but vigorous congregation in Kunming. Dr. Clark, Miss Hsu, and our own Miss Helena Gibbs were there, and other missionaries were under appointment. Rev. V. J. and Mrs. Jasper arrived a little later. Then came Pearl Harbour and the Japanese advance. Refugees poured into Yunnan; a mad whirl of inflation set in; support from Christian Chinese in occupied territory was cut off; by May 1942 air-raids were so frequent that Miss Hsu and Miss Gibbs had to leave. It was March before the British Consul gave permission for Miss Gibbs to return. Meantime Mr. Chiu and Mr. Jasper devoted much time and effort to the relief of refugees. Dr. Clark had returned to New York.

Notwithstanding extraordinary war-time conditions, work among local Chinese refugees and students goes forward in Kunming; Rev. T. K. Chiu is pastor of the church, Mrs. Chiu is head of the New Village Primary School, while Miss Gibbs works chiefly with students. Activities include Bible classes, singing classes, discussion groups, a student fellowship and forum, Christian Endeavour, and evangelistic work at Taoyuan Chapel, ten miles south of Kunming. Rev. Paul Wu is pastor at Kokiu, a tin-mining centre where an evangelist is urgently needed among thousands of semi-slave boy miners. Mr. and Mrs. Jasper are in England on furlough, but Dr. and Mrs. Shoop have returned to China, to take up work at Kunming. All ask us to support them by our prayers, by our active help, and by our sympathy with their cause.

On the Mistawasis Reserve

IT will be remembered that it was proposed over a year ago to introduce weaving among the Indian women on the Mistawasis Reserve and that, being asked for help in the new venture, our Women's Missionary Society agreed to buy them a loom and have an instructor teach them how to use it. From the Rev. W. W. Moore, missionary and teacher on the Reserve, has recently come news of the progress made before the end of the year. No longer able to get material for work they had been doing, especially bead work, the women would, it was believed, find weaving interesting and profitable. The introduction of new work, however, is not easy; in this case it has been hard to get materials and until September Mr. Moore could not get an instructor to come to the Mission to teach the women. Then he was fortunate enough to get Mrs. Lewis from the Extension Department of the University. ''She spent a week at the Mission, and her charm of manner and her friendliness with the women, did a good deal to interest them in the subject. We have several who are very much taken up with the actual weaving, and one in particular who has pretty well mastered the art, so far as it has been shown them. She is teaching the others. . . . Mrs. Lewis has promised to come out in the spring to teach the pattern work, if they have sufficiently mastered the plain weaving.''

At school work has been going on much as usual, Mr. Moore says. ''The children are in good health on the whole, although the school attendance has suffered here as everywhere else on account of heavy colds and flu. They have been served excellent and very nourishing dinners each day.'' It was gratifying to hear, when Mr. and Mrs. Webb were there in the summer, that Mistawasis pupils were doing particularly well at the Birtle School. (The Mistawasis School is an Improved Day School, the children coming from the homes on the reserve. The Women's Missionary Society makes provision for the hot dinner given them at noon.)

Mr. Bird (Muchahoo), the oldest Elder

For what was sent to the Mission through the Supply Department Mr. Moore expressed gratitude. ''We were afraid'', he writes, ''that owing to conditions, we would not be getting the clothing for the children, but were indeed grateful when the bales with lovely warm things arrived. As to quilts—well, I need hardly express our extreme gratitude for them. The winters are cold, and there are so many older people who really need the warmth of these lovely quilts.—(Referring to the baby things) I have never seen a finer supply of lovely things than came this year. An Indian mother would willingly do without food in order to get something attractive for her baby. I can only say that we appreciate your sending them very much.'' No less appreciated were the toys and other gifts for the children.

For the Christmas entertainment, and Christmas tree, the school was crowded with children and older people. Presbyterians ("half-Indian people") came from towns some distance away, and with these, Mr. Moore says, they were happy to share the good things sent to the Indians. The programme, beginning with the singing by the pupils of "O Canada" in Cree, included speeches and carol-singing, in English and Cree. To add to the general enjoyment, just before the close one of the Indians serving in the army (an elder in the church) came in; all were glad that he had been able to get leave to join them. The chief and his family were also expected for the holiday season. The lunch was, as usual, much enjoyed, as were the bags of candy, apples and oranges for the sixty children. Nor were the men in the services forgotten. Mr. Moore sent gifts to the thirteen Mistawasis boys serving in Italy and elsewhere overseas. . . . The people seemed more deeply conscious of what was being done for them, he said, and expressed thanks to the "Women of the Church" for the very generous way they were being treated. What has been given to this work, in money and patient effort through the years, Mr. Moore is convinced, has not been in vain. "I only wish", he adds, "that our Church had one or two missions further to the north where that vast country is being opened up."

The people gave well last year. Not only did they finish paying off the mortgage on the church but they painted the building again; and they are gradually raising money to finish the inside. They contributed $3.60 for Orphaned Missions; gave $50 to the Church Budget, $16 to the Women's Missionary Society, and $60.60 to the Foundation Fund. The latter amount, Mr. Moore says, "was very fittingly collected at the time our oldest man on the reserve, and our Elder of longest standing, was celebrating his 85th birthday."

Litany for Unanswered Petitions

For the crop that might have grown
Where our careless words were sown
Had not wisdom intervened
And a better harvest gleaned,
Lord, we thank Thee.

For the hopes that met defeat,
Hopes that shame could not repeat;
For Thy power that can show
Better guidance than we know,
Lord, we thank Thee.

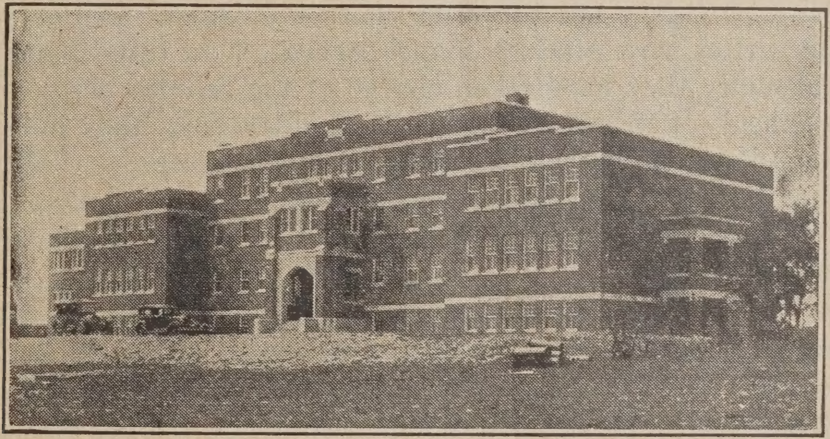
For all dear desires we lost,
At what bitter pain and cost;
For the wilful striving schooled,
For the actions overruled,
Lord, we thank Thee.

—Elinor Lennen in *The Living Message.*

At the Birtle Indian School

WHILE the past year was a busy one for the staff of the Birtle Indian Residential School their efforts have brought encouraging results.

A change in the organization of classes, so that the work of any grade is covered in one year, makes more rapid progress in school work possible. Another change is that pupils in grade two, as well as beginners, now attend school all day. The results of tests that the Inspector gave there, as in the other schools of his inspectorate, showed that the Indian students were quite equal to white students. One class, Mr. Webb said, did even better. As a rule, however, Indian children are at least a year older than white children in the same grade. Two former pupils are with the forces in Italy. One of them, Gordon Johnstone of Mistawasis, had just been reported wounded.



Indian Residential School, Birtle

Vocational training is receiving much more attention in Indian Schools than formerly, as Government officials and teachers recognize the need of providing training that will fit these boys and girls for a useful life after they leave school. Some of the Birtle School boys are now apprenticed in the village for half of each week day—one being in the printing office, two learning shoe repairing, one butchering, one blacksmithing, and one garage work. They must, of course, attend school the other half of the day. To supplement what they learn at the school of various types of housework, the senior girls are taking turns in going to certain homes in the village. The knowledge thus gained should be very helpful to them when they have homes of their own—

and the experience is making them less shy. The senior girls are taking the second-year course in sewing. ''Achievement Day'', with which the first year's course ended in June, was a great success. Some of the work done won prizes at the Provincial Fair at Brandon. Early in January Mr. Webb wrote that four girls were to take a three-day ''making-over of garments'' course put on by the Dominion Government. The handicraft classes, too, are doing good work, he said; they were then busy making puppets for a puppet show.

Several new pupils are taking violin and piano lessons; some girls and boys are being taught to play the guitar, and one girl is learning to play the autoharp.

In the chapel services and the Sunday School students of the graduating class are being given more responsibility, and as pupils take a more active part they are becoming more interested. Senior students, Mr. Webb writes, now conduct chapel services, held three times a week, and occasionally they have taken charge of the Sunday service and the Sunday School. It is hoped that, with this training, they may be able to help missionaries in their work on the home reserves. ''The junior and senior choirs have added tremendously to our worship services. They are being well trained; they are enthusiastic; their voices are marvellously sweet.''

More C.G.I.T. girls went to summer camps last year than ever before, and some of them have kept in touch with the camp leaders and friends among the white girls. The C.G.I.T., under Miss Rodger, had a candlelight service in the chapel on December 23rd; and on Christmas Eve two groups of girls sang carols in the village—''and many were the favourable comments''. For Christmas, one group made dolls for the little children. The smaller boys and girls are very much interested in their Mission Band, where they are learning about South America. They have had the town children visit them.

The boys are enthusiastic about a ''modified boy scout programme'' that is being tried. All, too, are keenly interested in sports, and in winter the rink is well used. ''The hockey fever is raging,'' wrote Mr. Webb in January. ''The boys are very eager to gain a place on the teams.'' Excitement runs high when they are to play against a neighbouring town.

The farm in connection with the school did unusually well last year; Mr. Webb estimated the value of farm produce at about $12,000.00. The large garden gave good returns, too, and a new root cellar has made it easier to store vegetables for use in winter and spring.

‘‘Christmas Tree Day’’ was a big day at the school, with many parents there for the programme and the Christmas dinner. Fortunately the flu held off until the next week—holiday week—when as many as fifteen were down in a day. The epidemic, however, was not severe and did not last long; the one case of pneumonia yielded to sulfa drugs.

All at the school have been saddened by the death of one of their finest boys—Watson Huntinghawk of the Rolling River Reserve. Because of gland trouble, he had left school on May 24th. At Christmas his father thought he would soon be better and might be able to return to school, but meningitis developed, and he died in a few days.

Several new members were added to the staff in recent months: Miss Hazel Benner as nurse, in succession to Miss Stewart, who is at the Missionary and Deaconess Training School; Mr. A. Frost, as junior teacher; Mr. J. Fowler, as boys’ supervisor; and Mr. G. Kennedy, as farm instructor.

"What does a Deaconess Do?"

WHAT does a deaconess do? The member who asks the question is thinking not of a congregational deaconess but of one serving under our Women’s Missionary Society. Knowing that a large part of our Society’s work in Canada is done through the Deaconess Department, she still has had only a rather vague idea of what a deaconess really does. The question is not easily answered, for what the deaconess does depends to a large extent on the character of her field, and its particular needs. Wherever she may be appointed to work, however, she goes as a representative of the Church—a missionary—serving under the Presbytery, to help strengthen the work of the Church, and extend its services to those who are not being reached. As there is great variety in the fields in the six provinces from Quebec to British Columbia, so is there in the work the deaconesses are called upon to do. Needless to say, much of such service as they render cannot be set down in reports or letters. Yet, read with imagination, these may give a fairly clear answer to the question: What does a deaconess do?

One, writing from a city to which the war years have brought many changes, says: ‘‘A great proportion of our time is spent in ministering to the moving population, thus no great growth is noticeable in work already established in the field, because of this continual coming and going, especially of young people. I have tried in every possible way to make newcomers—members of the Forces and shipyard workers—feel at home in the city, and feel that their presence is needed in the life and work of the Church. The — group has met just this need. Young women, unable to attend regular church services because of small children or other duties, have made new friends through this group as well as profiting by a period of Christian and social fellowship. . . . An effort has been made to serve families living in war-time houses in the shipyard vicinity. (The ever-changing shift hours of workers makes this very difficult.) Some of the children are attending nearby Sunday Schools and interested parents attend church services when possible. . . . (Referring to the Young People's work, faithfully carried on by those who remain) The last few months their main project has been to serve young people of the Armed Forces. Each Sunday evening an informal Fellowship Hour is held at the church under the auspices of the Y.P.S.''

Another deaconess tells of calling on people living in homes near the shipyard in her city, whose names had been given her as those of Presbyterians. She found eight children whose parents were interested in their attending Sunday School. Later she visited all the new homes near the shipyard, telling of the new Sunday School that had been opened and inviting any children who were not connected with another church. ''By the end of June,'' she writes, ''we had 21 children . . . all of them from outside the congregation and from these new homes . . . gradually more and more began to come, largely the result of visitation. . . . Now (at the beginning of 1944) we have 40 children on the roll and an average attendance of 25. . . . Most of the children had not attended any Sunday School regularly before and . . . many have no Bibles in their homes. We are trying very hard to encourage them to own Bibles, and to get to know and use them. Several have already bought them and are quite proud of them. While difficult, this work,'' she adds, ''is certainly encouraging at times and is so very worth while.''

From still another city a deaconess reports: ''Several families that were active in the work of the Church have left. . . . Others because of war conditions have come to — to make a temporary home. There are many difficulties in contacting such families; for having no permanent home here, they do not associate themselves with one church. However, some are attending young women's groups, and many have been contacted through the Young People's Society, which meets after the evening service. It is estimated that between four and five hundred young people—nurses in training, girls and boys in the services, and others coming to the city to work—have attended these Young People's meetings during the year. All have expressed their appreciation of the home-like atmosphere and the fellowship. This has been followed up by entertainment in the homes.'' She, too, has been giving a good deal of time to visiting children's homes, in three Sunday School districts. (In one, following a survey made by the Ministerial Association, she visited families that claimed to be Presbyterian but had no church connection.) She visited 35 families in one district, 51 in another, and 54 in a third. One result, she said, was that when a Mission Band leader was needed, one of the women visited consented to act—before the deaconess visited her she had not been attending the church.

Whatever service the deaconess can render on different fields, the visiting of the people is always an important part of it. Under some circumstances, it may be her most important work. For some months, at least, visiting is the principal service asked of one deaconess, the minister on the field, with two charges, ''having such a large territory to cover that regular visiting is quite impossible, but it was felt there was a real need for it.'' Besides visiting the homes and adherents of the two congregations, in one place she visited the homes of people known to be Presbyterians, who were not attending church. ''There is a growing Sunday School,'' she writes, ''and as most of the children come from the homes of non-church goers, these were also visited and invited to attend church service. There were (in the other congregation) quite a number of 'shut-ins', Presbyterians of many years' standing, who now because of age and infirmity are unable to attend. I felt that these especially appreciated the fact that they were remembered and visited by one representing their Church.''

''Visiting the hospitals regularly,'' writes another, ''enables the deaconess to contact many persons who otherwise, perhaps, would be unknown to us. The interest of the Church is greatly appreciated, especially by the stranger in the city. Wherever it is thought advisable, these visits are later followed up in the homes.''

And from a deaconess who gives much of her time to helping strengthen a congregation that has passed through difficult days: ''During the past year it has been gratifying, indeed, to see the number of strangers and newcomers who have found their way to — church.'' Calls are made at the addresses entered in the church register. As usual, too, the aged, the shut-in, and the bereaved are visited, and the patients in hospital and sanatorium.

A deaconess at large, whose field is extensive and mainly rural, may go from place to place, giving what help and encouragement she can to the various groups, and making all feel that, however few they may be, they are important in the life of the Church. Of her return visit to one Presbyterial such a worker writes: ''What appeared to be a multitude of meetings were visited and addressed—actually there were thirty within five weeks'', including visits to Sunday Schools and Mission Bands as well as Auxiliaries. ''Once more I was impressed by the quality of our Auxiliary members, the resourcefulness of the small rural groups in planning interesting programmes, and the earnest effort put forth by other groups to make worship the central part of their meeting. . . . The success of our meetings depended on the efficiency and enthusiasm of the local group. The most helpful were those followed by an informal discussion period. If I was able to give them a little, I received much in return.''

A deaconess at large in another province tells of her work in town and rural congregations. She had met at least once with every Auxiliary, except one, and become well acquainted with some of them. She had also taken Sunday services in most of the churches. In one Presbyterial the Provincial and Presbyterial Presidents went with her to most of the places. A large part of her work has been with young people. ''For the young women,'' she says, ''an effort was made to get the groups already organized interested in our missionary work . . . they are very active in the work of their own churches. A new group was organized and they have been using the study, 'Living To-day for To-morrow'. It has been a real joy to meet with them when I was in their city. Another group organized but did not carry on, owing to the moving away of the president, and the small number of members. Another group, because of lack of leadership and time, felt they could not take the study. However, most groups are very much interested in our missionary work once they are told something about it. . . . Everyone is so enthused over the response of our teen-age girls. We have active groups with fairly large memberships in most of our churches. Five girls came from — to camp, and as a result there are two groups there with 34 girls enrolled. Going down there for a vesper service, we found that the girls, unable to get uniforms, had made their own (white blouses, with black crepe paper ties, collars and cuffs trimmed with white paper 'braid'). . . . The leaders in — plan to have a monthly meeting and take up some study. There are still two or three places where we have no girls' work as yet, and, of course, there are the countless number of girls, who are not being touched by either Sunday School or C.G.I.T. . . . Explorer Groups for boys and girls were organized and any time I was in the city we had a 'Happy Hour' in the Hungarian church. The children of the neighbourhood were just beginning to be interested.'' She went with a Travelling Secretary through another Presbyterial, where they reorganized some Mission Bands. In a third Presbyterial a co-operative week-end conference was held for leaders and Sunday School teachers, with the Provincial Girls' Work Secretary. But this deaconess says, ''The territory is so large and there is so much to be done one feels that, while the year has gone, the work has merely been started.''

As has been seen, deaconesses give particular attention to work among young people, in Sunday School, in missionary and other church groups, as well as at camps and Vacation Bible Schools. All are ready to lead in these activities. Referring to the Sunday School around which the work in one city district has grown up, a deaconess writes: ''The Sunday School has kept a steady, if somewhat lower level than in previous years—with an average attendance of 71, in spite of epidemics.'' She helped with the Mission Band there and led the C.G.I.T. Their meetings were well attended and sometimes they had ''interesting times'' together. The other congregation to which she gives some time was happy in having its church redecorated; for this work the women of the Friendship Circle (the reorganized Women's Guild) raised nearly $200, besides helping with payments on the mortgage. The Auxiliary is doing good work, too, and exceeded their allocation. The deaconess has charge of the C.G.I.T. in this church, too, but the Mission Band has not yet been reorganized—there was no place to meet, the church being too cold. She visits the families of the two congregations throughout the year, but feels, she says, that she does not get time to do enough of it.

One deaconess speaks for all when she says: ''In the life of a deaconess much time must necessarily be spent in attending meetings of various kinds.'' She helps in two Auxiliaries, Senior and Young Women's, both studying missions, and has charge of a Mission Band, which had several new members at the end of the year—a second Band met only part of last year, but she hoped it could be started again. With the children she was using the new study books on South America. (As an introduction to any of this year's studies the slides on British Guiana were shown in the different groups.) For handwork in the Mission Band, a book was made, each page showing what had been studied. A Girls' Guild was organized with ten members, which, it was hoped, would prove of real value in the lives of the girls. When they discussed the programme, the girls decided that ''Bible study should be the first project undertaken''. The increase in the attendance at —

Sunday School was gratifying. Once a month slides showing children of other lands are used to create interest in missions.

The C.G.I.T. groups in another city ''are progressing nicely'', and leaders have been found for all. They were interested in taking up the mission study; *and* the books were ordered in time for each leader to have studied hers before meeting with the other leaders in January or beginning the study with her group. Mission Bands and Explorer Groups were busy, the members enjoying the handwork suggested in connection with their story books. ''Posters, articles of clay, dioramas, a moving picture of churches around the world were completed by the children. Special meetings were held and many of the mothers came to see what had been made. — Sunday School led the way in interesting the boys and girls of our Sunday Schools here in missions. A special project has been started to support a catechist in British Guiana.'' The offerings on one Sunday each month go to missions and on missionary Sunday slides of British Guiana were shown. A missionary meeting for parents and children is held once a month, and the deaconess had addressed three of these.

From one of the other deaconesses—''For a month before Christmas we had lantern slides on Friday evenings for the Sunday School children, and are planning to carry on with such a meeting. We have the slides, singing, Bible games, and Scripture memory work.'' This worker also refers to the formation of a Young Women's Auxiliary as ''another bright spot in the year's work''.

On some fields, sometimes for the winter months or for the summer, when no student missionary is available, the deaconess may have to do most of the work of a minister, including the taking of church services and funeral services. One who was asked to take charge of a mission field with two congregations said that after the first hesitation at undertaking such a task, her deepest impression was of the privilege that was hers. ''Conducting divine worship'', she wrote, ''is never an easy matter (I hope it will never become such!), but I have never felt the same atmosphere of reverent and sincere worship in any other group as I feel here. . . . Our Sunday service has become a very enriching experience to me.'' She works hard, she says, to prepare for her Bible class of teen-age boys and girls. ''How could one do otherwise, and face this eager-eyed group on a Sunday morning?''

In one such district, where there is no minister, the deaconess goes to the public school for a weekly period of religious instruction. With the co-operation of three Protestant teachers it has been possible to grade the pupils for Bible study, she herself having pupils of Grades 10 and 11. The Inspector was very favourably impressed with this group, adding that he had not seen religious education handled in this way in any other school. Of work at one point she writes: ''We have just ten children coming every Sunday, in spite of an uncomfortably cold schoolhouse. At times we have started our meeting when the mercury stood at zero, but we stand around the stove and manage to warm ourselves before we leave. I have not met a group of children anywhere who are so willing to memorize Scripture; . . . before they finish one assignment, they are eager to know what the next one will be.''

All deaconesses have at times to take church services; and all have many outside meetings to address. Many are members of Provincial Girls' and Children's Work Boards, of Leaders' Councils, and other interdenominational groups. Almost all conduct or help at summer camps and Vacation Bible Schools. On some fields there is the distribution of supplies to be looked after, and for the Christmas season the preparation of special programmes demands much time and effort. A deaconess at large finds she could spend much more time at the various points. ''How expedient it would be if I could be five people!'' wrote one.

In spite of disappointments and difficulties, they all find much to encourage and never lose sight of the importance of the service they are rendering. In closing her report, one writes: ''The weeks and months fly past, leaving one feeling rather breathless. Sometimes there come nagging doubts because of the greatness of the task, but I am usually forced to admit that here is the biggest 'little field' in Canada.''

(NOTE.—The definite references in this article are to the work of deaconesses in the West. More about work in the other provinces will be given later.)

Church Sisters

An understanding heart, a smile,
A kindly word for all,
The precious gifts God gives to those
Who answer still His call.

To teach, to comfort, and to help,
A lonely soul to cheer;
The faltering steps of Youth to lead,
To banish doubt and fear.

A silent witness to a faith
That shines upon Life's way.
Happy are those who call them friends—
Christ's messengers in grey.

In crowded street or quiet vale,
Where'er the need is found,
They light the lamps of faith and love,
And joy and peace abound.

—*Life and Work* (Church of Scotland).

Prayer

ALMIGHTY and ever present God, we come to Thee as children to their heavenly Father, knowing that Thine arms are stretched out in eager welcome, that Thou makest every lonely heart among Thy people Thine habitation.

In these times of mental anguish and physical suffering throughout the earth, we thank Thee for homes in a peaceful land. We thank Thee for the wisdom and grace of our King and Queen, and for all wise leaders of state, praying that they may be guided by Thee in all their decisions. Above all, we thank Thee for the gift of Thy Son through whose sacrifice we have forgiveness and the hope of eternal life. We thank Thee for His Church on earth and the triumphs of His Gospel in these war-scarred hours.

We humbly acknowledge the littleness of our souls and the barrenness of our lives when we should be most strong. Too often we have fretted and injured our souls by foolish thoughts and vain affections. Forgive us, we pray Thee, and give to each of us a clearer vision of the power of a Christ-centred life.

May we make of our homes a haven of peace and rest, walking before our loved ones in honour, justice and truth. May our homes, the church in which we serve, the community of which we form a part, all be enriched by our example and service.

Bless, we beseech Thee, all our children and young people, all those whose temptations and difficulties have been multiplied by the conditions of war. May we be wise and sympathetic in all our relations with them; but, above all, may we sedulously plant in their young hearts the truths of Christ's Gospel, that they may find in Him a wise Counsellor and an understanding Friend.

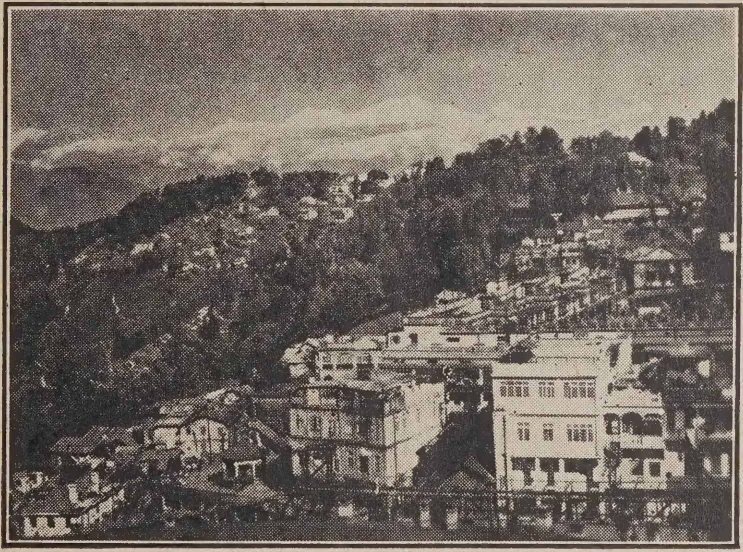
And now, O God, we come to Thee on behalf of the Allied forces, our men and women on land, on the sea, and in the air. Help them by Thy Spirit to put on the whole armour of Christ, keep them uncorrupt in thought and speech and imagination. Arm them, we beseech Thee, with courage, hope, and daring as they engage in the enterprises of war. And grant, dear Father, that the days of oppression, the days of passion and violence and unrestrained ambition, may soon cease, and that a glad new day may be born when nations shall be knit together in the bonds of righteous peace. All these mercies, with the pardon of our sins, we ask in the name of our Saviour, Christ. Amen.

A Holiday in Darjeeling

Miss MacMurchy of Jobat writes to tell us more about her holiday:

TWO weeks ago I returned from Darjeeling, where I spent part of my holiday, with Miss Stringer and another friend. In October that hill station was particularly beautiful. Although it is called the "Queen of Hill Stations," many do not like it because there is so much rain during the holiday season. . . .

During the three weeks we were there we had rain only one day. Because of my recent affliction of phlebitis I had to be moderate in the amount of walking I did, but the days were so clear and bracing, and the scenery was so grand, I risked long walks after the first week, without ill effects. One day I intended to go around what is called "The Mall", a distance of perhaps a mile. Taking a wrong road, I got down too low, and my walk turned out to be five miles. But what a walk! On the left were hills, heavily wooded and carpeted with all sorts of wild flowers, reaching up towards the sky. On the right were deep valleys, and, beyond, tiers upon tiers of mountains, all seeming to be different in colour because of the play of light on them. Here and there extensive tea gardens were visible. Being so well cultivated and so regularly picked, the lines of the bushes had the appearance of flounced skirts on the hillside. I read in some book that by the time the pickers are adult they can pick about 80 pounds a day, where a novice would



View of Darjeeling

pick only a very few pounds. One day we saw a crowd of children, probably eight to twelve years old, going off to a tea garden to pick tea. I learned that tea cultivation is not too simple a procedure.

Speaking of tea reminds me that every day we went to the post office we saw piles of one and two pound boxes of tea ready for shipment home as Christmas gifts, mostly from soldiers. . . .

An outstanding event in my visit to Darjeeling was an early morning trip to a place called Tiger Hill, from where I had a glimpse of Mount Everest as the sun rose. Of that experience I should have to write separately.

One day we visited Kalimpong, where the famous St. Andrew's Colonial Homes are. About 500 or 600 Anglo-Indian children are cared for there. Aside from this work, the Church of Scotland has there a general hospital, a leper hospital, boys' and girls' schools, and industrial plant, all of which were well worth seeing. The Scottish missionaries were extremely kind in showing us around.

In Darjeeling the Church of Scotland has a school for boys and a school for girls, both of which are well attended. We spent an hour in the girls' school, seeing the 400 students at work. Especially interesting was the kindergarten, with 100 or more scholars. They sang a number of motion songs for us, and we were intrigued by the bright, smiling faces of the wee Nepalese, Lepchu, and Tibetan children. Recently classes have been opened for 9th and 10th grade students, so that now the children can go from kindergarten to matriculation in the one school. The teaching in the high school classes has to be done in English because Nepalese is not considered a major language, as are Hindi, Urdu, Bengali, etc. This makes a heavy load for the high school teachers.

I find it most helpful to see the work in other Missions and was glad to have the opportunity of seeing what is being done among the hill people in that part of India.

Now that I am back at work vacation is fast fading into the background, but I think I shall never forget the impression received in Darjeeling of the majesty and might of God as revealed in so many ways there. And yet, amidst all that beauty, one day as I was gazing at the distant snow mountains, the thought came to me, ''Yes, it's grand; but how good it would be to have a glimpse right now of Georgian Bay from the little 'Blue Mountain' near Collingwood!'' After all, scenes where we have grown up are the ones that hold us.

This week we are fairly busy in the hospital. To-day there are 14 patients in the 10-bed women's ward, but the men's wards are not so full. There is a lot of fever at present, and numerous bad ulcer cases. We are glad that our medical knowledge is sufficient to treat such ailments.

"Money Means Travel"

When asked by Mrs. Strachan why she did not take a real holiday, Miss Williamson of Amkhut, whose furlough is long overdue, sent her this article from ''The Indian Witness''.

WHEN a person with an ordinary income falls heir to a goodly heritage, he thinks of taking a trip around the world—or he did before the war. When a peasant farmer in India finds that good crops and war prices have given him more money than is needed for food and taxes, he also thinks of travel—or possibly those thinking more intently will be the women in his family.

To-day with passenger trains greatly reduced in number and with much of the accommodation reserved for troops, with no ''specials'' to care for pilgrims and *mela* travellers, as is ordinarily the case, the number of those with money for travel is more than ever. There have been notices printed in all papers asking that travel for pleasure be stopped. Railways have given notice that tickets will not be sold to stations where *melas* are being held. But with money in hand for tickets and with hearts set on travelling, who would be stopped by harmless notices of this sort? Tickets are bought to large stations near the *melas.*

These *mela* travellers (pilgrims) sit for days at railway junctions and finally crowd 100 or more into compartments intended for 25, or even cling to the outside of the carriages and stand on the running-board, as several hundred are doing as these words are being written. The multiplied discomfort of these travellers is intense. At stations they stand or sit in the rain and go without proper food for days. But travel they will—for they have the money.

There is little to choose between the crowded condition of the various ''classes''. Many who have always travelled ''Third'' now try to crowd into ''Inter''. The ''Second'' is full to overflowing with those who think that by ''raising'' their tickets they may find a place to sit. They sit on their boxes or stand for weary hours. The ''First class'' is no longer a guarantee of travel comfort. Those who think they must go have their tickets raised to ''First''. Recently in a ''First'' intended ''to seat six, to sleep three'', there were sixteen. Three more were riding on the running-board and clinging to the carriage.

This is the usual story of travel in India to-day. Reservations for ''First'' and ''Second'' must be secured days ahead. And such reservations do not always ensure the expected accommodation. When people have money they want to travel and to-day there is more money available for travel than ever before. Food and clothing are costly, but most of the travellers are well dressed and well fed. There is complaint that compartments are crowded, but no one gives up travelling on that score. Unless more trains are run the conditions will grow worse. But how they can be worse is difficult even to imagine.

Notes from the Bhil Field

AIRGRAPHS from Amkhut and Jobat bring more news of our missionaries on the Bhil Field. At Jobat the Christmas programme extended over the week, with a service only on Christmas Day. ''Last evening,'' Miss MacMurchy wrote on December 23rd, ''the men's Sunday School classes presented a drama, 'The Shepherd who Could not Go,' as their part of the programme. It was exceptionally good, especially when we realized that some of the performers have never appeared on a stage before. Mrs. Wood trained the men. The women's drama comes on Monday night. In one part they are to represent a meeting of the Women's Missionary Society of our Church in Canada in 1890. They feel shy about putting on hats and coats belonging to us, but actually I think they will all enjoy it.'' From a later message (January 7th)—''Miss McConnell is having a holiday with a friend near Lucknow. . . . Miss Scott was with Miss Kennedy and me over New Year's. We did enjoy her visit. . . . The Toombs were here for a couple of days last week, and we joined them at a Christmas dinner at Amkhut one day.''

Miss Ellen Douglas had come in from Sardi in the fall, and spent the last two months of the year at Amkhut with Miss Williamson, Miss Sherrick, and Miss Scott, before leaving on furlough. In her message (January 3rd), Miss Sherrick tells of having gone to Bombay to see her ''over the first lap of the journey.'' ''We are all well here,'' she continued. ''We had a very nice Christmas and a very quiet New Year. Miss Williamson and I were here alone and we hardly realized on Saturday that it was New Year's Day. . . . We all enjoyed having Miss Douglas with us for the two months and she was glad to be here, too.''

Vancouver Chinese Hold First Annual Meeting

By Miss Ruth A. Yeandle

ON January 19th our Chinese congregation in Vancouver held its first annual meeting. The opening hymn, ''Blest be the Tie that Binds'', sung in both English and Chinese, expressed the dominant note of the meeting; for this, like all others in our Chinese Church, was essentially a family gathering. The Rev. David A. Smith, Superintendent of Chinese Missions, acted somewhat in the capacity of honourable grandfather, while the Rev. Y. N. Kwan, the minister, was the father of the family. Several aunts and uncles were present in the persons of the Women's Missionary Society workers, several of the Sunday School staff, and the two Chinese elders, Mr. James Mark and Mr. Dick C. Woo.

Rev. David Smith spoke of the progress made since the occupation of the present building, making special mention of the increased number of active groups, as well as the increase in income. These together made it possible last year to send over $200 for the Budget of the Church, as well as $80.09 to the Women's Missionary Society.

Thirteen reports were given, all showing good work done. The congregation had exceeded its allocation to the Budget, and the W.M.S. Auxiliary again nearly doubled the amount it was asked for. The Young People's Society gave $25.00 to the Foundation Fund, and bought hymn books for the church, at a cost of $5.00. The Sunday School had an enrolment of 75 and an average attendance of 50. Sixty-five children attended the Kindergarten, and there are 44 on the Cradle Roll. The Boys' Order of the Burning Bush has an enrolment of 40 and gave $2.00 to be sent to Toronto with the Rally Day offering. These are some of the things reported.

The Presbytery was represented by the Rev. J. R. Frizell and the Women's Missionary Society by the Provincial President, Mrs. W. G. Gourlie, whose late husband acted for many years as an elder in this congregation. Their presence was a great encouragement to the workers.

Special tribute was paid to our first Chinese elder, Mr. James Mark, who has for many years served the congregation unselfishly. His unfailing cheerfulness and kindliness are a manifest token of the spirit of Christ within. Following his example of faith, we look forward to a new year, confident that He Who has led will lead.

* * * *

The sympathy of members of the Chinese Presbyterian Church, Vancouver, goes out to Mr. Woo Shou, a member of this church, in the death of his wife; and to his son, Mr. Dick C. Woo, one of our elders, and other members of their family. For many years Mrs. Woo had been opposed to the Christian religion, but during the past year the Lord gradually opened her heart. In the fall she expressed her faith in the Lord Jesus Christ and became a child of God. From that time her heart was filled with joy and peace. She was in the hospital for many weeks but was able to come home for Christmas. On December 29th the Lord gave her a wonderful dream in which she thought herself dressed in the red attire of a Chinese bride and taken to heaven. On January 4th she passed away to be with the Lord. ''They sorrow not, as others which have no hope.''

Mrs. Woo was the fourth of this family to become a Christian. Fifty years ago a missionary passed through a small Chinese village. A young girl of fifteen heard the message and became a Christian. That girl was Mr. Woo Shou's sister. No doubt, she has been praying for them all these years. She was the first in her village, but she married a Christian, helped to build a church, and did countless other things to the glory of God. Thank God for that missionary. And thank Him, too, for her one convert in that little Chinese village.

A London Letter

Miss Margaret Wrong, Secretary of the International Committee on Christian Literature for Africa, gives news of their work, and of conditions in London.

SINCE my last letter we have had a great blow in the sudden death in August of Dr. William Paton, Secretary of the International Missionary Council. It is a comfort that shortly before his death secretaries of British missionary societies had the opportunity of meeting with him and his American colleague, Dr. Decker, for a week of unhurried consultation on the tasks to be faced in the post-war world. He has inspired many, and his influence was felt in widely different circles, as was shown by the great congregations of people of many Christian communions and many nationalities who gathered for the funeral service in St. Alban's Abbey and for the memorial service in St. Paul's Cathedral. ''Not many men can say that they've spent their whole life working for peace and understanding,'' wrote one of his friends. Another wrote, ''There was in him the hilarity of the inner life of the true Christian.'' He has blazed many trails which those who follow must make into trodden highways.

Another blow has been the death in an aeroplane crash of Dr. Theodore Hume. He spent some time in London before setting out for Sweden and his presence here was a great help. A bishop of the Russian Orthodox Church in Poland who had crossed on the same boat with him from America said in the course of a sermon here that friendship with Dr. Hume had revealed to him the underlying unity of Christendom.

The field of work and activity in connection with literature for Africa steadily expands. Letters are now coming through from Dakar and the Ivory Coast, from which we have been cut off for a long time, and the demand for material in French is great. The planning of campaigns to teach adults to read spreads and makes it urgent that a steady supply of interesting reading matter in a number of African languages should be forthcoming. So great is the demand for information on methods of teaching adults to read that we have arranged a course of lectures here given by people with experience, and hope that this may provide material for a small book. There is a steady demand for information about Dr. Laubach's work.

At last it looks as though some progress can be made on recording African music through broadcasting services. A young West African musician has just conducted one of the leading B.B.C. orchestras in the performance of one of his own compositions in which he uses West African airs. I sat in the control room while the recording was going on and heard the very complimentary remarks of the musical pundits who came in and out. Some territories in Africa are sending recordings of African music to the B.B.C. to have records made from them, in this way making them available for wider use. . . .

A Government Commission on Higher Education in British West Africa is working here now, and goes to Africa after Christmas. Three leading West Africans have been flown here to be members of the Commission—a barrister, a doctor, and a headmaster, from the Gold Coast, Sierra Leone and Nigeria respectively. They are doing a lot of useful work in meeting people and addressing meetings as well as taking part in the sittings of the Commission. One of the issues the Commission has to consider is whether there shall be one centralised university in West Africa or a federal university of colleges in different territories. In Sierra Leone there has been for many years a college—a missionary foundation giving an English degree—and in the Gold Coast there is Achimota College and in the Nigeria Yaba Higher College, founded by the Government.

Another educational development is sending more Africans to this country for training. A number of African men and women students are coming on Government scholarships for various courses, and some senior African civil servants are also here doing special work. I am getting the help of two of these senior men on some broadcasts on the essentials of democracy. . . .

One bit of planning for the post-war world which brings hope to many here is a bill, the text of which has just been made public, which provides that persons disabled in the services or in industry are to have priority employment, and that employers must use a quota of these men. Remedial treatment and systematic training since 1940 have already reduced the unemployment register of men classified as unfortunates who would never again be suitable for employment from 185,000 to 18,000.

There is little that is new to tell about daily life this winter in Britain. The black-out is on us in full force. Possibly it seems specially black to me because of my escape from it in America last winter. People are beginning to indulge in wishful thinking about this being the last winter we shall have to suffer it. Raids are not frequent over London just now. The other night I was wakened by the sirens and for several seconds could not think what all the noise was about—which could not have happened in 1940-41. People look pretty tired. The long hours of work are telling; milk and fat rations are not large, and transport to and from work does not get easier. However, children, with their priorities for milk, look remarkably well. The vegetable situation often brings to mind the description by Walter Page, the American Ambassador, of England in winter as ‘‘this aquarium in which we live where there are only three vegetables and two of these are cabbages’’. There is much planning as to how to clothe growing children on the coupons allowed, and much exchanging of outgrown clothes through school exchanges or between neighbours. I find no road to popularity with nieces more certain than the present of some garment requiring coupons! The rationing of clothing has increased stealing. A suitcase of mine was taken out of a railway carriage, and when I reported it to the police they said it was an everyday occurrence, whereas before the war it was usual to leave one’s belongings unattended in a railway carriage while going to the restaurant car or on to the platform and to find them there on one’s return.

The other day, on an escalator in the underground, an elderly woman ahead of me apologised for not moving. ‘‘I am too tired,’’ she said; ‘‘I landed from Germany yesterday. I’ve been for three years with 500 women and children interned in a castle. The only men I’ve seen were guards. It was as exciting for us to see our men on board the *Empress of Russia* as it was for them to see women again. The German peasantry round the place I was in were short of supplies but they don't understand what's happening politically. The papers tell them lies, lies. I've lived a lot in Europe and the Germans are nice people when they are sane, but now they are crazy. For three years I've been told what to do, and controlled, and now to be out alone in London in the blackout is terrifying. I'm not used to it yet at all.'' At this point our paths parted and I heard no more.

This will reach you late for Christmas, I fear, but it carries warm, if belated, greetings.

Edinburgh House, London,
10th December, 1943.

Literature Page

Miss Louise A. Reith

DURING the past months a great deal has been said and written about literacy and Christian literature. Very often special reference is made to Dr. Frank C. Laubach, who is known throughout the world as the ''Apostle of Literacy''. This month we would remind you of a book written by Dr. Laubach himself entitled THE SILENT BILLION SPEAK. ''I covet for all Christian workers everywhere,'' he writes, ''the opportunity to serve the cause of literacy. . . . Among non-Christians not even fifteen per cent. are able to read; for the other eighty-five the Bible is a closed book, and the only way to open the book is to open their illiterate eyes. Teaching people to read, therefore, is not only important—it is indispensable, and the census figures show us that it has been the weakest spot in our entire mission programme.''

In THE SILENT BILLION SPEAK, Dr. Laubach, who is special counsellor to the Foreign Missions Conference of North America and its representative in the united effort towards the goal of world literacy, tells an interesting story. We learn how he developed a new approach to adult literacy among the Moros of Mindanao in the Philippines and in what he calls ''an intimate tale'' of that literacy campaign he tells us why the campaign started, how he and his helpers felt as it was carried on, how the ''Each one, teach one'' method was suggested by ''a big, fierce, brilliant-eyed chieftain of southern Lanao'', how the method was used and what it did for the Moros. The tale does not end with the Moros, for the question asked by the Moro teachers—''Do you suppose we can really make lessons as easy as these in other languages?'' was considered seriously. People of other lands heard of the great happenings among the Moros. Invitations from Singapore, Ceylon, India, Cairo, Palestine, Syria, Turkey and Latin America came to Dr. Laubach to visit their people to try out his methods. A literacy tour began and as we read we travel in imagination with Dr. Laubach and share with him his triumphs and his momentary disappointments as suitable charts are prepared and experimented with in the various countries. To India we go, around the world and back again to India, where we see the beginning of the India-wide campaign for literacy—''A hundred million in India have been stirred with a new longing that India never knew before—the longing to learn to read and write. Millions have already learned but this is only the beginning. . . .''

THE SILENT BILLION SPEAK is written in a friendly manner which gives the reader a feeling of personal interest in the work that has been done and a feeling of responsibility for the task that lies ahead. It impresses upon us the urgent need for increased zeal in the cause of literacy and in providing Christian literature for the newly literate to whom for the first time the printed word can bring a message of hope.

AUXILIARY PAGE

Miss L. K. Pelton

INTERCESSION

For the Yunnan Mission of the Church of Christ in China.

The Field. Yunnan in the far south-west was long isolated, but the Burma Road has made it the cross-roads of Asia and its cities centres of modern industry.

The Mission, begun four years ago, is a joint project of the Church of Christ in China and 16 co-operating Mission Boards, two of which are the General Board of Missions and the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada. It is Church-centred: foreign missionaries and their work are supported by their Boards but are under the direction of the General Assembly of the C.C.C. It has a planned programme of evangelistic, educational, medical, and social betterment work centred in Kunming and five other towns.

The People to be reached are the local Chinese population, often backward and sensitive; the intellectual refugees, vigorous, able, privileged; 5,000 students of two universities; thousands of semi-slave boy miners.

The Staff is of several denominations and nationalities. In Kunming Rev. T. K. Chiu is pastor; Mrs. Chiu is head of the New Village Primary School; Miss Gibbs works chiefly with students. Rev. Paul Wu is pastor in Kokiu, a tin-mining centre. Rev. V. J. and Mrs. Jasper are on furlough in England. Dr. and Mrs. Shoop have left for Kunming.

Encouragements are the generosity of Chinese Christians, the vitality of young churches, and the eagerness of refugee students for the Gospel.

Needs. 1. personnel: two evangelists, a teacher, a social worker.
2. money: inflation and the loss of support from occupied territory make increased grants necessary.

Let us give thanks for the faith and courage bestowed upon the Church of Christ in China, and let us pray that while giving leadership to social movements it may ever keep foremost the bringing of the Gospel to every group and class in China. Let us pray for the Holy Spirit's guidance in all that concerns the Yunnan Mission.

1943 *Glad Tidings*—October pp. 363-365; March pp. 101-103; July-August, pp. 268-269.

Let us remember our missionary, Miss Helena Gibbs, giving thanks for her preservation in danger and her opportunities in service, and praying that she may have powers equal to her tasks and the joy of leading many students to Christ. Let us pray also for her fellow-workers, for such a spirit of true comradeship that the Chinese Churches may have a deepening sense of oneness with the missionaries and the Churches they represent.

1943 *Glad Tidings*—July-August pp. 269-273; December pp. 457-458.

Let us pray for the young Churches, that their witness may be clear and faithful, and that students, refugees, and local Chinese may open their hearts to Christ; for the boy miners in the Kokiu mines, that they may have new life and hope through the Gospel and that soon their wrongs may be redressed.

1942 *Glad Tidings*—February p. 52; March pp. 110-112.

1943 *Glad Tidings*—March pp. 103-104; July-August pp. 269-272.

Let us give thanks for the open door in Free China and pray that the Churches of North America, recognizing their debt to China and to Christ, may be moved to pour out life and treasure for the spread of the Gospel while this day of opportunity lasts.

1943 *Glad Tidings*—March pp. 101-103; June p. 225.

—*E. Mathieson.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

A Page from Ernestine's Diary

WHAT do you think? I've actually joined a missionary society. Must write and tell Linda about it; or maybe I won't—she'll just say, ''I told you so.''

I'm learning a lot, even if I do say all the wrong things at the wrong times. I've always thought of religion as something that belonged to history. Whenever one spoke of the Church, I somehow had a vague vision of Luther and Calvin and John Knox, all with beards and incredibly long faces, grim and forbidding. And as for Jesus and the early saints, I could never connect them much with a church—not the kind of church I've always had in mind. But now I'm beginning to realize that religion belongs to all of life, that it should be real part of my life, and every one's. I'm beginning to realize that to make Christ real to others, even in the most difficult circumstances, is part of our job. When I think of what that means—how much it makes one stop and think about everything that one does and wants to do—sometimes I wish I hadn't thought about it in the first place. Oh, it's just as well I've joined the Kingsway Y.W.—I can stand a check-up once a month at least.

I'm getting to know the people in the group, too. Some of them take a bit of knowing—like Esther, and some of them are ''you-know-how-it-is'' right on the spot. The devotional services puzzle me a bit. I've come to the conclusion that people are sometimes afraid to say what they really think about God and life and so they cover up by using a lot of words that don't seem to have a great deal of meaning any more. At least they haven't for me.

One thing I must find out—where does our money go? Nobody seems to know definitely. Jean said to read the Estimates in the January *Tidings* and that was very enlightening, only I wish I could read between the lines, or perhaps I should say, between the figures. Our treasurer reads a report of some kind, but either she's dreadfully ashamed of it or she's afflicted with some peculiar kind of laryngitis. But maybe it's only a matter of form and one isn't supposed to be interested in money.

How much *is* one supposed to give? When the plate is passed, sometimes I have some change and sometimes I haven't. Query: Why do I always think in terms of *small* change when on all sides we hear that the need is so great? I suppose it's because the thing is sort of impersonal. I shall have to remind myself that, for one thing, babies may go hungry because of the smallness of my ''change''. I think I had better ask for one of those little white envelopes and then I won't be tempted to skip a month. Anyway I know what our ''allocation'' is—$80.00 a year. Let's see, there are 15 of us, counting me. That means $5.34 per member per year—44 cents a month, 11 cents a week. Gracious, that can't be right. I must ask Jean about it. What's 11 cents a week for working girls with good salaries?

Ho hum, it's nearly midnight. Must get to bed.

—T.N.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

WE are delighted that this year the money raised by our girls in Canada will go towards the upkeep of the Helen Macdonald Memorial School for Girls in Jhansi, India.

This school, the gift of a prominent Toronto financier, Mr. J. K. Macdonald, was erected as a memorial to his daughter Helen. It was opened in 1926 with only ten girls in residence and a few day pupils, but at the last report 280 pupils were enrolled, with over 140 in residence, and many are turned away because of lack of space. Miss Stringer and Miss Magee, the missionaries in charge, are assisted by an Indian staff.

The school was established so that children of Christian parents might receive training which would fit them for service in church and community. As it receives no grant from the Government, we are responsible for the upkeep of this fine institution; if a grant were accepted, it might mean that Bible instruction could not be given.

The girls in residence lead a busy life. Life at the school is patterned closely after the life which they will lead when they go back to their towns and villages. Besides their regular school studies, they learn to sew, doing fine needlework and making their own clothes; to cook; and do other household tasks. Senior girls look after the little ones, and see that the rooms are kept clean and neat. In a simple domestic science course and a course in home nursing they get a training that will be very valuable in their later life in their own villages.

War has not left the school untouched. The girls do war sewing;

some evacuees have found shelter at the mission and one hostel was taken over by the Military.

During their stay at the school, the girls grow physically as well as mentally and spiritually. The nourishing food they receive soon transforms thin little girls into fine healthy ones. Games and girls' groups develop in them the spirit of co-operation and fair play.

Should we not then be proud that we are to have the opportunity of helping to support such a fine institution as the Helen Macdonald Memorial School, for by so doing we are helping to train these Indian girls, who will play a part in the future of the Church in India!

Girls of Helen Macdonald School, at prayer

Be not down-hearted. 'Twas each "little thing"
Worried poor Martha of the anxious ways.
Take heart again, always remembering
"Jesus loved Martha", so the Bible says.

Mary had chosen, yes, the "better part".
Martha was tired, worried, all amaze,
Anxious to serve Him, and He knew her heart:
"Jesus loved Martha" in those far-off days.

Be not down-hearted: so little we deserve—
And yet He understands when someone prays,
"Lord, I have failed, although I tried to serve—"
"I who loved Martha love you, too," He says.

—Ethel Talbot, in *The British Weekly.*

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

THE DOING WITHOUT BOX

"I'D do anything in the world to get some missionary money," said Esther. "It's just terrible to go to the Mission Band meeting and not have any money to give. Honestly, I'd be willing to do any kind of work I could to make some missionary money."

"I will tell you something I know you can do to make missionary money," said Aunt Annie. Whenever Aunt Annie proposed anything, every one was eager to try it.

Esther went over beside Auntie as she took an empty candy box from the table. With her pencil she wrote on the lid D. W. B. and underneath she cut a small slit. Esther was very interested. "Of course, the hole is for money, but what are the letters for?" she asked.

"This is a 'Doing Without Box'. I have found that one of the very best ways to do something for missions is to do without something."

"But really, Aunt Annie, I never have any money of my own," began Esther.

"That is what we all think," said Aunt Annie, "but just keep the box in sight."

That afternoon Esther's father gave them all money for the movies, Aunt Annie included. Esther was busy telling Aunt Annie what great fun it would be when she noticed Aunt Annie's eyes resting on the D. W. B.

"Oh, Aunt Annie, you don't mean to take money that is given to you for a special purpose, do you?"

"I was not saying a word," said Aunt Annie.

They started off gaily, but as they neared the entrance Esther pulled Aunt Annie aside. "I have just been thinking I can do without those pictures better than heathen children can do without Jesus."

Instead of going to the movie, Esther and her Aunt went for a long walk. The country never seemed more beautiful than it did that afternoon. They both reached home with laughter in their eyes, rosy cheeks, and twenty cents for the D. W. B.

Esther had no idea there were so many things she could do without. If you had peeped inside in two weeks you would have seen coppers, nickels and dimes in that one-time candy box. Esther said, "Just listen to them jingle!" However, there was nobody, not even Aunt Annie, who thought Esther would be brave enough for her last ''do without''. She had five dollars given her for the muff she had been longing for.

She looked at the one she liked the very best of all. Then she looked at the clerk and said, ''I think I will not take it to-day, thank you.''

That night when she put all of her five dollars into the box, Esther said: ''Doing-without makes you get all choky in your throat while you are trying to do it, but as soon as it's done you feel the happiest you ever felt in your life.''

At the meeting of the Mission Band the leader said, ''Why, Esther, what have you been doing to make so much missionary money?''

''I've been doing without,'' said Esther.

PROVINCIAL NEWS

ALBERTA

MRS. J. H. WILLIAMSON, 811 12TH AVE. W., CALGARY, PRESS SECRETARY

CALGARY Presbyterial — Grace Church Young Women's Missionary Society at their annual meeting changed their name to the Elizabeth Rae Missionary Society in memory of the late Mrs. George Rae, who was the founder of the group and its leader for many years. Reports showed a very successful year, with allocation exceeded. Miss Irene Leask and Miss Shirley Scott conducted the devotions, and Miss Nettie Cooper gave a New Year's message. Mrs. P. E. Dowler was elected president. Miss Hazel Macdonald, deaconess, installed the 1944 officers. At the close of the meeting games and refreshments were enjoyed.

Knox Auxiliary, Calgary, reported a very successful year in 1943 and began their new year with two new members. Rev. A. J. Gowland installed the officers. Mrs. J. Williamson is the new president.

Edmonton Presbyterial—The annual meeting of First Church Auxiliary, Edmonton, on December 15, was reported the most successful for some years. A splendid increase was noted in both attendance and givings over some years past; $815.00 was received from all sources. Four members were made Life members during the year. The Home Helpers, always outstanding in this Auxiliary, contributed $281.96. The Library Secretary sent out 437 pounds of reading matter, besides the *Records* and *Glad Tidings* mailed by individual members to outside points. Much interest has been shown in the study book. The members were fortunate in having those with more or less intimate knowledge of the various nationalities speak to them. In each case our Church's responsibility as well as opportunity was shown. We regret the removal to the coast of three of our valued members.

Miss Ada Adams, Children's Work Secretary, who spent ten days in Edmonton, held two meetings with Mission Band leaders. She demonstrated methods of carrying on Mission Band work. A meeting of C.G.I.T. leaders and representatives of young women's groups was also held. At Vegreville Miss Adams gave an address at the church service on ''Missions Have Not Failed.'' At Killam she addressed the Associate Society on the work of the Women's Missionary Society, using a map to show where work is being carried on. She told also of opportunities for new work in Africa and South America, and emphasized the need of Christian literature. Work of orphaned missions is also progressing, she said.

Macleod Presbyterial—The new St. Andrew's Presbyterian Church, Macleod, was dedicated on January 16th, the Rev. E. L. Garvin of Lethbridge conducting the service. The evening speaker was the Rev. M. S. Blackburn, chaplain of No. 7 S.F.T.S., Macleod. The church is free of debt, and has an electric organ, a memorial to Mr. John Swinarton, chairman of the church building committee at the time of his death late in 1943. The Rev. A. F. Howick is minister of the congregation.

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST.,
NORTH VANCOUVER, PRESS SECRETARY

VICTORIA Presbyterial — Nanaimo had a very successful year. The Auxiliary was fortunate in having so many interesting speakers, among them Adjutant Chalk of the Salvation Army and Mrs. Ritchie, wife of the Baptist minister. It was also a privilege to have Dr. Robinson of Toronto visit them; his many friends were glad to meet him again and hear of his work among the Redemptive Homes for Girls.

Westminster Presbyterial—St. Stephen's Senior Auxiliary, North Vancouver, report the organization of a Young Women's Auxiliary under the leadership of Miss C. Diffin, deaconess. Both Mrs. G. M. Bell, Presbyterial Young Women's Secretary, and Mrs. W. J. Murdoch, Presbyterial President, who installed the officers, have been of great assistance to this new group. There is an enrolment of twenty-two. The young women are looking forward with enthusiasm to assisting in the work of the Women's Missionary Society. The Senior Auxiliary reports a successful year financially. They regret the passing of their beloved president, Miss Jean Morrice, and the loss by removal of their first vice-president, Mrs. W. W. McGregor; and also that illness prevented several members from meeting with them during the past year. Those who have been privileged to attend have been very faithful and feel they have much for which to give thanks to their Heavenly Father; there has been such a spirit of love and co-operation, which has shown in their work.

MANITOBA

MRS. W. S. NAIRN, 523 S. VICKERS ST.,
FORT WILLIAM, ONT., PRESS SECRETARY

BRANDON Presbyterial — The 30th annual Presbyterial meeting was held in First Church, Brandon, on January 26th; Mrs. J. A. Gray presided. Reports of the year's work were encouraging and it was gratifying to know that the allocation had been met. Addresses were given by Miss Ada Adams and Mrs. H. H. Dunwoody. Miss Adams stressed the need of a Mission Band in every church; for the Bands suitable leaders are essential. Mrs. R. McBurney led in devotions at the afternoon session, and Mrs. C. Chapman in the evening. Mrs. Gray pointed out how necessary it was that the women support every missionary enterprise. A very interesting discussion period was led by Mrs. Dunwoody. At the supper hour the president introduced the Rev. K. Glazier and Mrs. Glazier, and Mr. Glazier gave a short address on the changes in the world of to-day and the task that lies before Women's Missionary Society leaders. Mrs. Dunwoody installed the officers.

At recent meetings of St. Andrew's and First Church Auxiliaries, Brandon, honour was paid to two members for their faithful service—Mrs. J. Montgomery, Home Helpers Secretary of St. Andrew's, and Mrs. J. J. Griffith, Welcome and Welfare Secretary of First Church.

Winnipeg Presbyterial — The 30th annual meeting of the Presbyterial, held in St. James Church, Winnipeg, January 19-20, was well attended, with delegates from city and outside points. Mrs. J. P. Duffin was in the chair at all sessions. Devotion to duty, she said, had characterized the efforts of members of the Society; despite demands of war work, they had answered every other request in the past year. Reports were gratifying and encouraging; the allocation had been exceeded. Miss Grace Irvine, deaconess, spoke on work in Brandon and Superior Presbyterials, and her present work at Gonor. She appreciated the opportunity of getting to know the people in isolated districts and trying to help them in their problems. Sunday Schools have been successfully started in many districts where there had been a lack of Christian teaching. The children are being taught good citizenship and their share of responsibility, but there is still need for pioneer work through the provinces, she concluded. The St. James Explorers Group sang and recited two suitable selections. Rev. G. H. Sparks of St. John's spoke on ''Small Beginnings''; emphasizing the fact that often these develop into great things in the work of the Church, he referred to great events that had begun in insignificant ways. He concluded with references to the Women's Missionary Society, pointing out how our small individual efforts had been blessed and enlarged in this work of spreading the Gospel. During the supper meeting, the delegates were welcomed, and Rev. D. T. Evans, Moderator of Presbytery, extended greetings. The evening session took the form of a round-table conference, dealing with the Auxiliaries, Mission Bands, Young Women's work, and C.G.I.T. groups. The discussion revealed a definite shortage of leaders for teen-age groups, particularly in the C.G.I.T. groups. Many leaders of these groups are now engaged in war services.

After discussion on Thursday morning Mrs. T. H. Williams, a missionary recently returned from China, spoke on educational work in Central China. In the closing message Mrs. D. Allison urged her listeners to a deeper thoughtfulness and constant prayer that universal peace may be established.

The Presbyterian Women's Day of Prayer service was held in First Church, Winnipeg, on January 13. Representatives from the various churches led in prayer and Mrs. Duffin spoke briefly on the significance of the exile for Christians to-day. Miss Grace Irvine, in her address based on Amos 4 and 5 (Verses 12-15), reminded the women that, ''God sends all manner of experiences to mankind in an endeavour to recall them to Himself.''

ONTARIO

Mrs. J. R. Hill, 250 Cooper Street, Ottawa, Press Secretary

PROVINCIAL Annual Meeting, April 18, 19, 20, MacNab Street Church, Hamilton; Representatives — Board of Management, Presbyterial Girls' Organizations Secretaries; one other from each Presbyterial. No reduction in railway fare. Billeting—Mrs. F. MacDougall, 17 Rutherford Avenue, Hamilton; Railway Secretary—Mrs. J. Hill, 52 Queen Mary's Drive, Toronto.

Barrie—For the first time in its history, Essa Road Church, Allandale, was the setting for the Presbyterial meeting. Mrs. A. R. McMurrich, President of the Women's Missionary Society (W.D.), gave a bird's eye view of our missionary effort, and also sent a gracious message of thanks to Auxiliary members at home; the Auxiliary members, she said, are the backbone of the Society. Mrs. Pitts, mother of Principal Pitts of the Cecilia Jeffrey Indian School, addressed St. Paul's Auxiliary, Thornbury and Clarksburg. This Auxiliary exceeded its allocation; the Bella Goodfellow group presented two beautiful flags to the church, in memory of the late Miss Goodfellow, who went from the congregation to Indore, India, as a missionary under the W.F.M.S., and in honour of the Rev. C. L. Mitchell, now in the Chaplaincy Service.

Brockville Presbyterial met in Prescott, where, as Mrs. C. Brownell reminded the members, it was organized 58 years ago. Miss Laura Pelton, Toronto, led in discussions, and later presided at the election and installed the officers. Cardinal and Prescott Auxiliaries led in devotions. Some highlights of reports: allocations exceeded: 10 Auxiliaries with ''family complete''; new C.G.I.T. group in Prescott. Rev. M. W. Heslip brought Presbytery's greetings. Mrs. W. Fitzsimons was re-elected president.

Hamilton—The W.M.S. prayer service, arranged by Mrs. William Laing, was held in Central Church, Hamilton. Prayers were offered for a world at war, for the Church, for missionary and church workers. Mrs. D. M. Allan spoke on ''Walking with God''.

At Erskine Church, Mrs. A. E. Soutar welcomed members and friends when the Auxiliary observed its 55th anniversary. The history of the Society was presented in dialogue form by members of the Mildred Soutar Auxiliary. Mrs. Victor Smith spoke for the Provincial, Mrs. Donald Munro for the Presbyterial, and Miss Grace Pringle read messages from former members now living in other parts of the world. Mrs. C. W. Reynolds presented an Honorary certificate to Mrs. David McGaughan.

Huron—The Presbyterial has suffered a great loss in the unexpected death of their Recording and Corresponding Secretary, Mrs. A. M. Reid, Seaforth. ''She was a grand person and will be greatly missed.'' Goforth Mission Band, Seaforth, enjoyed the lantern slides on British Guiana and ''With our Indian Boys and Girls'' at their Thank-offering meeting, Mrs. H. E. Smith telling the story. Credit goes to Mrs. George Ballantyne for training the children for the well planned programme; members of the Band took part in the devotional service. Many certificates and seals were presented. The offering amounted to $61.32.

Lanark and Renfrew—With their allocation met and good reports from all departments, the Presbyterial annual meeting in Carleton Place was an inspiring gathering. The theme was ''Courage'' and Mrs. John Stewart, in her wonderful prayer, gave the meeting the keynote it needed. Mrs. V. A. Smith sent Provincial greetings. Reports told of an increase in membership, valuable work done in every department, the study book used by many and found most helpful, four sectional meetings held, two Young Women's Auxiliaries and two C.G.I.T. groups formed as a result of the visit of Miss Frieda Matthews and Miss Margaret Webster, membership and givings of Home Helpers increased, allocations exceeded by 9 Auxiliaries, 7 Mission Bands, 2 Y.W. Auxiliaries. Mission Band award for towns went to Pembroke, and for rural Bands to Lochwinnoch. Mrs. J. M. Poole led in a Service of Remembrance. Mrs. W. Ashby, McDonald's Corners, was re-elected president.

North Bay—At the January meeting of the Florence Graham Auxiliary, Sudbury, Rev. William Ooms installed the officers, and also sang. Mrs. J. M. Campbell presented the annual reports; the treasurer's showed an increase in givings. Magazines will be sent to members of the armed forces. Mrs. Ooms was elected president.

Ottawa—The 30th annual Presbyterial meeting was held for two days in St. Andrew's Church. Mrs. J. M. Ritchie presided and Mrs. Ian Burnett welcomed the delegates. On Monday evening, Miss Evelyn Reid, Young Women's Secretary, was in the chair. Mrs. C. H. McDougall, Provincial Young Women's Secretary, who was introduced by Mrs. J. R. Hill, spoke of the aims and rewards of the work. Miss Isabel Hill conducted a C.G.I.T. affiliation service. Dolls dressed by this group (St. Giles) to represent workers in our different fields were exhibited; of special interest were three representing the C.G.I.T. leader, the deaconess, and the missionary in India, these to be sent to the Rocky Mountain House Hospital. Mrs. W. D. Ogilvy led a Mission Band conference. On Tuesday Mrs. Scott Murray was in charge of Auxiliary reports. Mrs. A. Phillips reported the allocation exceeded. In moving the adoption of this report, Mrs. C. H. Thorburn, O.B.E., spoke on Finance. In the evening members of Presbytery were guests and the Rev. R. Good, Moderator, brought greetings. The Rev. Ian Burnett gave an illustrated talk on Palestine. His first-hand knowledge of the subject, with his intimate knowledge of the Bible, made this an inspirational and fascinating feature. Mrs. McDougall led in discussions and presided during the election. New officers: President, Mrs. Harcourt Emra; Recording Secretary, Mrs. B. D. Armstrong; Corresponding Secretary, Mrs. A. G. Cameron.

Peterborough — Mrs. Harold Tate, Centreville, was re-elected president at the Presbyterial meeting, in St. Paul's Church, Peterborough. Dr. J. D. Smart installed the officers. Mrs. W. Patterson led in the worship service. Departmental reports were encouraging; and the treasurer's and secretary's showed a satisfactory year. The president led in a discussion with Auxiliary presidents on membership and ways to make programmes interesting. Miss Louise Reith, Toronto, in an address full of helpful information, mentioned many useful books for the 1944 book shelf. The Mission Band banner was awarded to Warkworth Band. Mrs. Tate, at the closing session, gave a cheery New Year's message.

Stratford—''Loyalty'' was the theme of the Presbyterial's 60th annual meeting, to which Mrs. C. W. Johnston welcomed the many delegates. Reports revealed: the Young Women's Department had suffered owing to many being engaged in war work; fuller co-operation between Senior Auxiliaries and Mission Bands; increase in Senior Auxiliaries; three new C.G.I.T. groups; many Auxiliaries had reached, some exceeded, their allocation. The Mission Band award went to St. Andrew's, Stratford. The Literature Secretary asked that each Auxiliary have a Book Shelf. Slides on British Guiana were shown, with Mrs. A. Scobbie as Narrator. Miss Pelton explained the change in supply work, and made excellent suggestions, but warned against delay or postponement in our church work.

Temiskaming — Mackay Auxiliary, Timmins, with the Young Women as guests, had the privilege of hearing Mrs. McPhee, Presbyterial President, and Miss Munro, deaconess. The latter spoke on the Port work she had been engaged in before coming to Kirkland Lake, and Mrs. McPhee gave a helpful talk on Provincial matters and answered many questions on the work. Reports showed exceptional progress made during the nine months since the Auxiliaries were organized.

Toronto—Members and former members, with the third generation well represented, met to celebrate the 50th anniversary of Besa Auxiliary in Tenth Line Presbyterian Church, King. Speakers included Rev. J. C. and Mrs. Ross of Bolton, Mrs. A. McClure, and Mrs. A. MacMurchy of Strange. In a historical sketch of the Auxiliary Miss Anne Cairns said that at a meeting in 1893 Mrs. Gray of Brampton had organized the thirteen women present into an Auxiliary of the W.F.M.S.; it was named ''Besa'' at the suggestion of the late Rev. Dr. Carmichael. Three charter members survive — Miss H. Davis, Miss Annie Wilkie, and Miss Janet Cairns. Steady progress has marked the fifty years' work. A minute's silence was observed for the faithful departed. Consecration to renewed faith and effort was predominant in the spirit of the gathering.

An Honorary membership certificate was presented by Woodbridge Auxiliary to Mrs. W. A. Wallis, a charter member, who was moving to Weston. Presbyterial officers present were Mrs. Hall, Mrs. Oliphant, Mrs. Helstrop, Mrs. Ferguson, Mrs. Tomlinson. Mrs. Wallis was Auxiliary president for 25 years, and had many years' perfect attendance. The speaker was the Rev. A. A. Lowther of Wychwood Church, Toronto, formerly of Jhansi, India.

QUEBEC

Miss Mary Greig, 2168 Paris St.,
Montreal, Press Secretary

MONTREAL Presbyterial—The January meeting of the Senior Auxiliary of First Church, Verdun, was of special interest to the whole congregation. Mrs. J. W. Dougherty of the Provincial Board addressed the meeting, and later made a presentation to Mrs. A. M. Hill, retiring President, as a token of the affectionate regard of the Auxiliary members and friends. She paid high tribute to the consecrated leadership of Mrs. Hill, whose tenure of office began when the Auxiliary was formed in 1926; by her counsel, guidance, and faithfulness to missionary principles she had done much to further the cause of missions and the work of the church in general. Several other Provincial Board members were present, including Mrs. R. W. Dickie, who passed on to the Auxiliary, in trust for the church, a silver trowel that had been used by and presented to Dr. Dickie on the occasion of the laying of the corner-stone of the church in 1926; Mrs. Dickie wished to return it to the congregation through the Auxiliary. Mrs. Robertson received the trowel for the Auxiliary.

At the Young Women's rally, recently held in Montreal, Mr. C. Wm. F. Rae of the China Inland Mission spoke of the challenge of Christ's great commission to us. It is a challenge to our loyalty to Jesus Christ, and a challenge to render the highest service we can to our fellowmen. Mr. Rae spoke of the zeal and the striving after Christ of the Chinese among whom he had been working; of the change in their lives and customs that Christianity has made. Their Christian faith should be a challenge to us to rededicate our lives to Christ. Miss Lillian Morton, Young Women's Secretary, presided at the meeting, which was constituted by Mrs. R. A. Kerr, Presbyterial President. Mrs. R. W. Dickie, who brought greetings from the Provincial Board, congratulated the Young Women on achieving their aim in the financial side of the work, and urged them to try to emulate the spirit and zeal of our forebears. Mrs. N. R. Dunlop gave the Young Women's report, which showed increases in several departments. Miss Frieda Matthews, Mrs. Dunlop, and Miss Morton then led a conference, asking questions on the report and either answering these themselves or having them answered from the audience. At the worship service, for which the Leaders' Fellowship was responsible, Miss Mary Ferguson presided, and Miss Alice Anderson took the devotions.

SASKATCHEWAN

Mrs. G. J. MacDonald, Assiniboia,
Press Secretary

REGINA Presbyterial — In his New Year's message to the First Church Women's Auxiliary the Rev. N. D. Kennedy vigorously challenged the too prevalent attitude that in this time of world turmoil there is little place for missions. The fields are there, the need more urgent than ever before, loyal workers still carrying on in areas not yet devastated. At home, scattered or sparsely settled communities in our own Western Canada, served at present solely by the church services of the radio, present a very real responsibility to us. Mrs. J. A. Sinclair, Provincial President, speaking on ''the greatest of all the Psalms'', the twenty-third, dwelt on the beauty, the serenity, the security, the peace, of life in the care of the Good Shepherd. At the congregational annual meeting reports showed that each Auxiliary of First Church and each group affiliated with the Women's Missionary Society had not only reached its allocation but passed it.

The Laura Pelton Auxiliary held its January meeting at the home of one of its members. The study for the evening was presented graphically by two of the members, who enacted the life story of an Indian missionary who had served for thirty-six years under the Presbyterian Church in India.

Saskatoon Presbyterial—At the January meeting of the Dr. James Robertson Auxiliary, Saskatoon, the Rev. J. M. Young gave an interesting and thought-provoking address on the text, ''Speak unto the children of Israel, that they go forward.'' After briefly reviewing the story of the children of Israel's liberation from bondage in Egypt, Mr. Young spoke of hindrances to progress, and helps to progress. Hindrances: Too much looking backward, too much self-complacency and self-satisfaction, indifference, discouragement and much activity without progress. Helps: personal stock-taking, consecration, prayer and vision. In closing, he said that the missionary society has the whole world for its field of endeavour and each person may have a part in spreading the Gospel.

At St. Andrew's Auxiliary meeting tribute was paid to the contribution the late Mrs. George Porteous had made to the life of St. Andrew's Church. Mrs. Porteous was an active member of the Auxiliary, and for the past year had served as Press Secretary. She is survived by her husband, Capt. George Porteous, who is a prisoner of war in Hong Kong, and three sons.

TREASURER'S STATEMENT

December 31st, 1943

RECEIPTS:

Refund from Board of Missions and Board of Sabbath Schools on Lantern Slides...	$ 105.30
Interest on Permanent Endowment Fund sent to India....	93.25
Young Women's Class, Trenton	9.72
Pension rate from missionary.	17.59
Mrs. J. M. McLean, Vauxhall, Alta.	.70
Cross Bearer Sunday School Class, First Presbyterian Church, Arlington Heights, U. S. A., Miss McConnell's Work, Jobat, India.........	6.00
A Friend, Mrs. Mackay's Work, British Guiana	10.00
Miss E. Henderson, Maternity Ward, Jobat Hospital, India	50.00
Sale of Ukrainian Hymn Books	40.40
Red Deer Presbyterial, ''Orphaned Missions''	5.66
PROVINCIAL GIVINGS:	
Alberta	1,895.68
Alberta, Supplies	39.50
British Columbia	2,950.50
British Columbia, Supplies....	49.75
Manitoba	1,932.44
Manitoba, Supplies	36.35
Manitoba, Special Donation for Orphaned Missions	14.15
Ontario	43,500.00
Ontario, Supplies	799.52
Quebec	7,705.00
Quebec, Supplies	235.00
Saskatchewan	1,673.16
Saskatchewan, Supplies	10.00
	$61,179.67

DISBURSEMENTS:

Hospitals:	
Canora	$ 155.00
Rocky Mountain House	240.00
Weirdale	214.50
Chinese in Canada	888.58
Indian Schools:	
Birtle	304.24
Birtle, Government Grant	1,593.29
Cecilia Jeffrey	359.24
Cecilia Jeffrey, Government Grant	3,013.85
Mistawasis	45.00
Saskatoon Residence	75.00
Grants	1,935.00
Supplies, Provincial	176.22
Life Membership	105.08
India:	
Bhil Field	4,859.50
Jhansi Field	4,235.00
British Guiana	50.00
China	1,200.00
Christian Literature	50.00
Deaconesses	1,619.72
French Work	80.87
Miss Vincent, Salary and Expenses	122.50
Publications	863.81
Organization	653.15
Lantern Slides	.60
Exchange	27.12
Administration	464.54
Transferred to Pension Fund.	54.33
Transferred to Overseas Fund.	591.85
	$23,977.99

RESERVE FUNDS:

RECEIPTS:

Legacy Fund—	
Payment on Toronto House	$ 25.00
Estate of Mr. R. M. Anderson, through Knox Church Auxiliary, St. Thomas, ''Electrical Equipment, Jobat Hospital''	500.00
Interest	42.75
Overseas Fund—	
Interest	120.00
Transferred from General Fund	591.85
Pension Fund—	
Workers' rates transferred from General Fund	54.33
Special Fund	
Sale of Huntingdon Residence	5,282.04
Payment on elevator, Canora Hospital	2,300.00
Payment on Prince Albert Residence	33.50
Interest	235.22
Sustaining Fund—	
Interest	180.00
	$9,364.69

DISBURSEMENTS:

Legacy Fund—	
Equipment for Rocky Mountain House	$ 42.48
Interest on Permanent Endowments sent to India	93.25
	$135.73

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

New Organizations

Ontario

Kingston Presbyterial—C.G.I.T., Gananoque (Leader, Miss Mabel R. MacKay); Young Women's Group, The Joy Club, St. Andrew's, Belleville (President, Miss M. Fairbairn).

London Presbyterial—Mission Band, Alma St. Church, St. Thomas (Leader, Mrs. L. Davey, 131 Redan St.).

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.
British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Mrs. John Booth, 3 Nealon Ave., Toronto.
Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.
Saskatchewan.—Mrs. J. H. Cameron, 916 Spadina Cres., Saskatoon.

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WHAT IS THE CHURCH DOING? By Henry P. Van Dusen	.60
ON THIS FOUNDATION. By W. Stanley Rycroft	.65
MISSIONARY EDUCATION IN YOUR CHURCH. By Harner and Baker	.75
DON'T FORGET THE WEST INDIES. By E. W. Thompson	.10
PRAYERS FOR AUXILIARY MEETINGS	.25
FROM DAWN TO DAWN. A book of Daily Devotions for girls. January to June—Book 1. July to December—Book 2......each	.50

1944 Auxiliary Book Shelf Books

SO LIVES THE CHURCH. By Eric C. Rust	.25
GIVE US BOOKS. By Cecil Northcott	.10
THE CHURCH AND CHINA. By John Foster	.10

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Form of Bequest

I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

M. Boyes

Vol. XX APRIL 1944 No. 4

THE GLAD TIDINGS

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XX TORONTO, APRIL 1944 No. 4

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

At the Council Executive meeting on February 15th Miss J. Florence Lang and Mrs. A. W. Pae were elected Vice-Presidents of the Women's Missionary Society. Mrs. Harold Ferrier, who has been Secretary for China, was appointed Secretary for Chinese Work in Canada.

Miss Ruth Heighton, who was appointed last year to do survey work under the Presbytery of Kamloops, will continue her work there for another six months.

Miss Orra Hunt, of this year's graduating class at the Missionary and Deaconess Training School, has been appointed to deaconess work under the Presbytery of Prince Albert. For five months last year Miss Hunt served there as a student deaconess (and student missionary), so that she goes back to a field where she will be known and cordially welcomed.

Miss Lily Simpson, who has been in British Guiana for about a year, is returning to Canada and arrangements are being made for her passage to India, where she will resume her own work as missionary nurse on the Jhansi field.

Miss Mildred Weir's resignation as Superintendent of the Hugh Waddell Memorial Hospital at Canora, Saskatchewan, has been accepted by the Council Executive. Miss Weir has been granted six months' leave of absence.

Home for Girls to be Opened

A joint Committee representing the Presbyterian Women's Missionary Society and the Presbytery of Toronto has been appointed to prepare for the opening of a Home for Girls in the city of Toronto. The Committee hopes in this way to assist in meeting the need, which is especially clamant in these years of war, for guidance and sympathy for teen-age girls, who are in danger of turning aside from the highest ideals of true womanhood. A sub-Committee is now endeavouring to secure a suitable Superintendent. It is hoped to have the Home open its doors for service in the early fall.

Mrs. John MacGillivray

The passing of Mrs. John MacGillivray recalls her long years of service in the Women's Missionary Societies of the Presbyterian Church in Canada. For a time on the Board of the Woman's Missionary Society, Montreal, she became, on her return to Toronto, a member of the Board of Management of the Woman's Foreign Missionary Society. From 1898 till 1914 she was Editor of *The Foreign Missionary Tidings,* and then till 1920 of *The Missionary Messenger,* which replaced the *Tidings* and *The Home Mission Pioneer.* She gave up this office, after twenty-one years of voluntary service, to become President of the Women's Missionary Society, Western Division, a position she held until 1925. Those who were associated with Mrs. MacGillivray during these years remember with gratitude the high standard she set herself in her work for the magazine and the preparation of mission study books for the Auxiliaries.

Women Workers under Co-operating Committee

The names and addresses of the women church workers serving under the Committee on Camp and War Production Communities are given below. Anyone who knows of girls or women going to any of these places is asked to assist the workers by notifying them, so that they may be able to get in touch with the newcomers:

Miss Marian Anglin, Church Worker, Amherst, N.S.; Miss Marjorie Cunningham, Res. 721, Room 41, Ajax, Ontario; Miss Lily Macarthur, 129 Brock St., Brantford, Ontario; Mrs. Beth MacDonald, 307 North Brodie St., Fort William, Ontario; Miss Mary Tatchell, Y.W.C.A., Sarnia, Ontario; Mrs. Mary Maloney, 63 Chaplin St., St. Catharines, Ontario; Miss Evelyn Slack, 26 Griffith St., Welland, Ontario; Miss Florence Gold, 1216 Felix St., Windsor, Ontario; Miss Athalie Read, 24 Rosslyn Ave. N., Hamilton; Miss Christine MacDougall, 386 Lisgar St., Ottawa, Ontario; Miss Julia Brown, Church Worker, Prince Rupert, B.C.

Concerning Lantern Slides

When the work of the Lantern Slide Committee was reorganized recently, it was decided to have the slides for Ontario sent out in future from the office of the Secretary for Missionary Education (Room 801, 100 Adelaide St. W., Toronto 1. Telephone ELgin 4961). In announcing this change, the Committee wishes to place on record its appreciation of the splendid service rendered this department by Mrs. John Booth, Ontario Lantern Slide Secretary.

—(Mrs. N. A.) A. L. MacEachern.

Our Duty

The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message, and to speak the living word,
Are you and I, my brothers, and the millions that have heard.
Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions? Can we leave one prayer unsaid,
Till the world has heard the message, ''Christ has risen from the dead.''
We grovel among trifles and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross;
And the blood of God is streaming from His broken hands and side,
And the lips of God are saying, ''Tell my brother I have died.''
O Voice of God, we hear Thee above the shocks of time,
Thine echoes roll around us, and the message is sublime.
No power of man shall thwart us, no stronghold shall dismay,
When God commands obedience and love has led the way.

—Frederick George Scott.

In Remembrance

Resolution of the Council Executive

INASMUCH as it has pleased Almighty God to take unto Himself the soul of our dear friend and fellow-worker, Mrs. J. W. Dill, we the members of the Council Executive desire to honour her memory by placing on record our thankfulness and appreciation of the years in which she served, first on the Board of the Women's Home Missionary Society and later on the Council Executive of the Women's Missionary Society. For seventeen years she was Mission Band Secretary and because she had an unusual understanding of the minds and hearts of children she was able to arouse their interest in missionary work, and to give the type of leadership that meant the building up of her department. Also her wise judgment and keen grasp of every phase of our work made her a most useful member of our Board, always sharing in discussion and willing to use her talents wherever they would be most helpful. We appreciate to the utmost her loyalty and friendship and the never-failing interest in our Society which she showed unto her very last days on earth.

"Give rest, O Lord, to thy servant with thy saints, where sorrow and pain are no more, neither sighing but life everlasting: where Thou, O Christ, with the Holy Ghost art most high in the glory of God the Father."

"I am the resurrection and the life, saith the Lord: He that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

* * * *

On February 7th the death occurred in Toronto of Mrs. J. W. Dill. Members of the Council Executive and many friends attended the funeral service conducted by the Rev. B. Simpson Black of Bonar Church, Toronto, with which Mrs. Dill had been connected for many years. There was a triumphant note pervading the beautiful service, and no sense of overwhelming grief, which is fitting when one who has lived usefully and served faithfully, having attained a great age, has gone to her reward.

From 1912 until the amalgamation of the three societies in 1914 Mrs. Dill was a member of the Board of Management of the Women's Home Missionary Society, and thereafter a member of the Board of the Women's Missionary Society, Western Division, until October 1936, when she resigned because of ill-health. From 1915 until 1932 she served as Mission Band Secretary.

The Foreign Missions Conference

JUBILEE MEETING, CHICAGO, JANUARY 3-7, 1944

(Notes from the account given to the Council Executive by Dr. W. A. Cameron)

HALF a century ago the Foreign Missions Conference of North America was organized. Two of those who had to do with its formation attended this Jubilee meeting, of which they were honorary chairmen—Dr. Robert E. Speer and Dr. John R. Mott. There, too, was Dr. J. Campbell White, also a leader in the work of foreign missions for a great many years. During his student days, Dr. Cameron said, these three were frequent visitors to the University and were always heartily welcomed by the student body.

In all, 535 delegates registered for the Conference. These included representatives of the Anglican, Baptist, Presbyterian and United Churches of Canada. Dr. A. L. Warnshuis presided.

The opening message of the Conference was brought by Bishop Tsu of China, whose subject was "The Church in China faces the Morrow". In China's darkest hour, he said, the Generalissimo made the statement: "Without Christian faith we could not have gone through these difficult days." He did not agree with those who are demanding experts for future Christian work in the Orient, but said: "The central task of the Church cannot be done by experts. We need consecrated ministers and pastors."

Tracy Strong spoke of the Church in suffering Europe, and pictured conditions in the occupied countries as he had seen them. He spoke, too, of the prisoners of war, "between 7 and 8 millions who have learned anew the value of a little thing—a book or a game, for example".

Dr. Brewing's subject was "The New Imperialism"—in which people are held together by love. Only the spirit of love can make permanent the many alliances formed during the last five years.

Of the twenty addresses delivered on the second day, Dr. Cameron referred especially to the first and the last. Dr. Mott told of the gains made in the past half century. First among these he put "the launching and development and ever-growing influence" of the Foreign Missions Conference of North America. Other gains were: the practice of having Annual Christian Councils, of which there were 40 or more; the creation of the International Missionary Council, with the ever larger part taken by representatives of younger churches; the Student Volunteer Movement—as a result of its organization 18,000 students have gone to other fields, 14,500 of them from the United States and Canada; the

Youth Movements; and the Laymen's Missionary Movement. Before the latter disbanded the Boards had raised $30,000,000 for their missionary work. "The women have surpassed the men in the volume and quality of the work," Dr. Mott said. In closing, Dr. Cameron said, Dr. Mott made a characteristic remark: "I accepted this request (to speak on this subject) with reluctance, because my thought is with the future."

The closing address that day was given by Dr. George P. Howard. Born in Argentina, Dr. Howard is one of the leaders of the Evangelical movement in Latin America. He told of his recent work among high officials there, who gave him statements as to what Protestant missions had done in their countries and what they thought of the attempt to prevent Protestant missionaries working there. "Nothing could have been finer than these testimonies," Dr. Cameron said. "The answer to Dr. Howard's question, 'Should Protestantism withdraw from Latin America?' was an emphatic 'No'."

From the discussion on Literacy: There are 70,000,000 illiterates in Latin America. Dr. Laubach was then working there, on the 78th language in which he has helped to introduce his method for teaching adults to read—One-eighth of the world is Moslem—In China it is hoped to wipe out illiteracy by 1949—340 millions in India cannot read. "In the light of our interest in Wilfred Smith's work," Dr. Cameron said, "it meant much to have Dr. Zwemer say, 'Christian literature is the most effective means for work in Moslem lands'."

One speaker, at the session on the World Mission of the Church, made this statement: "Only seven per cent. of this world's area and five per cent. of the people of the world are not in the war."

Some 40 repatriates who returned on the *Gripsholm* were introduced at one session. Of 2,000 missionaries in Japan ten years ago, it was stated, only 22 are there now, but the Japanese Christians are carrying on.

The race question occupied the attention of the Conference at one session. "A dark picture was painted of what the post-war world would be if white men continued domination of coloured peoples. Christian love alone marks the path of safety." On the last day 500 students were present. Eight subjects were under discussion in as many groups, Dr. Cameron choosing the subject, "The Church and Colour". While we are not so affected here by the colour question, we are in danger, he said, of being race-conscious, which is but another aspect of the same problem.

Worthy of special mention was the worship service conducted each day from 12 to 12.30 by Dr. Robert Speer. Too often, Dr. Cameron said, before the period of devotions in a conference or church gathering many people leave. It was interesting therefore in Chicago to see the hall fill up as the noon hour approached. ''The largest gathering of the day was in this period. Dr. Speer, with his mind as clear as ever, out of a rich and deeply rooted spiritual life led the Conference very near to God.

''And so the first half century of the work of the Foreign Missions Conference of North America was fittingly marked. We seem to stand at the watershed. The old day has gone; a new day is dawning, which will, we believe, be a day of large opportunity for the Christian Church. May it be that for our own Church!''

The Man of Galilee

As Seen by General Smuts

FUNDAMENTALLY the world has no need of a New Order or a New Plan, but only of an honest and courageous application of the historic Christian idea.

Our Christian civilization is based on an eternal order, an endless plan in the message of Christ. Let us follow the Light which has once shone before us, and which can surely lead us to the better world for which we are longing.

In the twilight of to-day I see on the horizon, not the man of Moscow, not the man of Munich, not the man of Rome, but the man of Galilee. I see Him around the villages and districts, teaching, spreading the message of the New Kingdom, healing the sick and the suffering. And His message is:

''Cherish in love your fellow man, irrespective of race or language, cherish and keep the divine idea in your heart as the highest good.''

The love for God and man is the final answer to all the insoluble questions of all ages. This is also the programme for the Church to-day, and for mankind, which is to-day milling round like frightened sheep without a shepherd.

The man of Galilee is and remains our one and only Leader.

—From an address by General Smuts
at Potchefstroom. (*Empire Digest*).

And Christ yet walketh the earth,
And talketh still as with those two disciples once
On the road to Emmaus — where they walk and are sad.
—*R. Bridges.*

Second Inter-Board Conference

THE second Inter-Board Conference on Foreign Missions was held in Wycliffe College, Toronto, on the first three days of February. The two evening sessions were open to all interested, while other sessions were attended by the delegates appointed by their Boards, with missionaries on furlough and accepted candidates. Besides the Canadian Board members and missionaries, special speakers were the Rev. Stanley Dixon, Secretary of the Conference of British Missionary Societies, and Dr. M. A. C. Warren, Secretary of the Church Missionary Society, both from London, England; and Dr. Timothy Lew, formerly Dean of the School of Theology in Yenchiang University, and Mrs. Lew, a leader in education and religious work, who was closely associated with Madame Chiang Kai-shek in the New Life Movement. Devotions at the opening of sessions were led by the Most Rev. Derwyn T. Owen, the Rev. W. A. Cameron, the Very Rev. Stuart Parker, and the Very Rev. G. C. Pidgeon, and Miss Bessie MacMurchy and Mrs. G. E. Forbes. The period of intercession at each session and the closing service of thanksgiving and re-dedication were conducted by Professor F. D. Coggan of Wycliffe.

The purpose of the meeting, as stated by Canon L. A. Dixon, was that representatives of Canadian Mission Boards might confer on the World Outreach of the Canadian Churches, in order to ''gain a clearer understanding of the situation now facing the Boards and their Missions, discuss frankly the problems involved, and endeavour to discover the adjustments demanded for post-war days''.

How widely the Canadian Churches have been ''reaching out'' during the past hundred years was shown by Dr. J. H. Arnup, as he told when and where they had established work, indicating on a map the position of the mission fields in different parts of the world. Of the co-operative work in which Canadian Churches share he mentioned that under the Church of Christ in China and the Christian Literature Society for China as well as the Rev. Wilfred Smith's work among Moslems in India, supported by the Boards of the four churches. (Besides, there was the work of the Bible Society, of independent groups like the China Inland Mission, and of the Y.M.C.A. and Y.W.C.A.) Miss F. M. Watts spoke of the distinctive part that the Women's Societies have taken in the missionary work of their Churches since they first organized to help in work which, it was felt, they as women could best do, especially in meeting the needs of women and children on the fields.

Problems of Missionary Work

"Problems Confronting the Canadian Churches in their Outreach" were outlined by Dr. J. B. McLaurin—problems to be faced in these days of war and in the even more dangerous days that may follow. These have to do with "the pressing need of relief for starving and disease-affected multitudes in every part of the world"; with rehabilitation, which "will be a major necessity as soon as hostilities cease"; and with "the maintenance and development of our missionary enterprise" after the war. These latter problems, he said, arise from the relation between the Mission and the Church on the field; the relation of the Mission to the Government, and to other Missions; and the relationship of the Missionary Society to its supporting churches.

Changed political conditions in many countries after the war will materially affect the relation of the missions to the indigenous churches. In the new era the church, not the mission, will be the centre of the Christian effort on the field. The Indian (Chinese, African &c.) leaders will be given more responsibility, from the people of the country will come many more of the workers, and the distinction between funds raised on the field and in the sending country should disappear. While missionaries fitted by aptitude and training for special work will continue to be of great service, there is said to be in some countries a strong feeling in favour of finding among their own people specialists for responsible positions; in others, foreign experts will gradually be replaced. "The centre and soul of the missionary enterprise", Dr. McLaurin emphasized, "is, and always will be, the Church of the living God, and the man trained to proclaim the saving Gospel in and through that Church will always have a central place, and one recognized with honour by the people among whom he works."

In regard to the relation of the Mission to the Government, the situation varies in the different countries to which Canadian Churches send missionaries. In meeting this very complex situation, Dr. McLaurin said, they must be guided by two principles. First, there must be no question of privilege, "no hint of extra-territoriality". Missionaries and Christian churches, he said, "will find it their highest policy to submit themselves cheerfully to the national and local administrations". The Apostle Paul shows the way: "Render therefore to all their dues: tribute to whom tribute is due; . . . honour to whom honour." Thus will suspicion be allayed and our good faith established. Second, the closer the church is to the life of the people and the more her worship, doctrine and activities are true expressions of their Christian spirit, the stronger she will be. If, for instance, it is an Indian or Chinese Church with an Indian or Chinese ministry, there will be little tendency to object to missionaries who have come to serve with them as partners and comrades in that Church.

Among Missions it is recognized as essential that there be no rivalry, competition, or wasteful duplication of effort, and steady progress is being made in co-operation. In the home Churches there has been informal co-operation between the representatives of the Canadian Boards for overseas missions. ''At the close of the war,'' Dr. McLaurin reminded his hearers, ''the conscious need of the whole world for a Gospel of salvation, offered in a spirit of loving service, will demand all we can give of life and means. . . . We must lay aside every weight, if we are to run with patience the race set before us, looking unto Jesus.''

In its relationship to the churches at home the function of the Missionary Society was expressed in three ministries. *The Ministry of Intercession*—Prayer for Christ's work, thanksgiving for what God has wrought, and dedication, is ''the life-blood of the missionary enterprise''. *The Ministry of Information*—The greatest task the Boards have faced in fifty years is to educate the people of the churches to take as vital an interest in the churches on the mission fields as in the missionaries they have sent out. A determined effort will have to be made to bring information to a far greater number of our church members. ''After all, it is our duty to provide the sinews of war in the good fight, and to see that the reinforcements are sent forward to the firing line.'' *The Ministry of Dedication* — This will follow naturally, ''if we keep steadily before our people the call of the Lord of the Harvest for means and for life. No great spiritual experience is complete until it has found fitting expression in service to our fellowmen.''

The Missionary in Post-War China

In his address on ''The Place of the Missionary in the Post-War World'', Dr. Lew told of certain types of service in which the help of the missionary would be particularly valuable in China. The missionary movement, he said, is a movement of faith and adventure, and new worlds will be open to those who are ready to enter. There would be in post-war China a call for the consecrated service of the *pioneer.* To meet the needs of the millions who will be left disabled, in body and mind, there must be Christian service combined with re-education, and this help missionaries, with their greater experience and up-to-date knowledge of psychology and vocational guidance, can best give. Missionaries will be needed, too, to work among the many ''mushroom'' communities throughout the country; and to help ''think through'' the many new problems of the post-war world. In this pioneer work, Dr. Lew felt, the experience of Canadians would be valuable, and both men and women are needed. As in the past, too, the missionary should be a *friend* to the people he serves. In some cases it has been the missionary's life that made the most enduring impression on the people among whom he worked, and on their families to the third and fourth generation. A Christian community, he emphasized, can be built up through Christian friendship, its influence passing from generation to generation. The missionary can serve as an *adjuster*. With the abolition of extra-territoriality, relations have changed between Chinese and Westerners, and in the period of adjustment the missionary as an apostle of good-will must be an example and a help to Chinese and Westerners alike; for, unless the adjustments are made aright, the Christian movement will suffer and the building of the new world order will be hindered. In the hard task of building up the Church the missionary should be a *faithful companion* as well as a co-worker, Chinese and missionary working together in an atmosphere of fellowship. As comrades and advisers of new Chinese leaders after the war some missionaries will be most useful, as, coming from distant lands, they bring to problems a fresh view and a different perspective. In the consolidating and expanding of institutional work built up by missions, the service of the *expert* may be needed for a definite task and a limited period; afterwards perhaps he may be called to similar work elsewhere. But, Dr. Lew reminded his hearers, all missionaries are not and do not need to be experts; those with such gifts, however, should prepare themselves. As an ''*inquirer*'', the missionary may do much for the Chinese Church, giving himself to research, writing, and helping those who would know about the Christian faith. If the Christian message is to be intelligible to the younger generation, through the confusion of ideologies, more Christian scholars are needed—well qualified missionaries, or those willing to qualify themselves for a life of service. ''O that there were more missionaries who could live quietly, giving time to research, ready to receive Nicodemuses!'' Many Chinese have turned to Buddhism because there were people who gave time to explain it. There is, the speaker emphasized, great need of educated missionaries of deep spiritual life, to take time to help these inquirers. Finally, the missionary's service may be that of a *discoverer*—of possible leaders. He must have vision to see possibilities in these while still in obscurity. Some of the outstanding leaders of the Anti-Christian Movement in China were graduates of Christian colleges—missionaries did not discover them and they were lost to the Christian cause. The discoverer requires patience, understanding, and persistence, but the missionary should make it part of his responsibility to discover these people. These, in Dr. Lew's opinion, are some of the special forms of service missionaries can give; serving thus, they will have an important place in post-war China.

From Christians in China to Christians in Canada

To Christians here, Mrs. Lew brought a message from the Chinese Christians. For over six years the people of China have been resisting the invader. Large areas of their country have been occupied, and towns and villages reduced to ruins; 40,000,000 people have lost their homes, and millions live in constant danger of attack. Yet, here and there through the country, in occupied China and in Free China, Christians are to be found in small groups, praying to God, the Father of our Lord Jesus Christ, as do Christians here. And they are asking Christians in Canada to join them in prayer at this time.

For the services of the Christian Church, continued through years of suffering in spite of rude interruptions and restrictions, and for the devotion of faithful workers, carrying on relief work and caring for the wounded; even at the risk of their lives, the people of China, Christians and non-Christians, express gratitude. In the sorrows and uncertainties of these years, Chinese Christians have learned the reality of the Christian Church, and for this they call on the Christians here to join them in offering praise and thanksgiving to God.

They ask us to join them, too, in prayer: For Courage—courage, in the bitter sorrow of war, to go on to the end; courage ''that makes us ashamed of all meanness, smallness, and disloyalty''; courage to admit mistakes whenever they are made, acknowledge faults, and face facts as they are. For Strength—to endure the suffering of a long war, and the hard toil; to endure the uncertainty and seemingly unending suspense and face an uncertain to-morrow; to resist the temptations that come with a weakening of traditional moral sanctions, and not compromise with evil or give way to hatred in the face of injustice and wanton destruction; to think clearly and plan wisely, not blinded by the fury of the struggle or crying out for revenge. For Peace—not the peace of the aggressor, nor the peace of the conqueror, not for a man-made peace, but a God-blessed peace, conceived in the spirit of love and growing with mutual understanding. For Clearness of Vision—Even in these dark hours, Mrs. Lew said, beyond the clouds we can catch a vision of a new social order, the opposite of the ''new order'' proclaimed by the aggressors; but we need a clearer vision of that order, which will include peoples of all races, colours, and creeds, and which, the Chinese Christians are convinced, will endure only if it is in accord with the teachings of Christ. And, finally, for Wisdom—to translate our ideals into action, and realize our common vision.

''Christian comrades'', Mrs. Lew concluded, ''we ask you to share with us the faith that sustains us. We know that the hour is dark, but we know, too, that the night is already far spent, and we shall soon see the glorious dawn.''

In Camps in the Far North

The Rev. R. H. Williams, formerly of Northside Church, Regina, has been working under the Committee on Camp and War Production Communities at Norman Wells, Northwest Territories. About three weeks after his arrival he wrote this account of his work there:

GREETINGS from the Northwest Territories! After a 1,400-mile trip from Edmonton by plane, I arrived at Norman Wells in the early morning hours of January 15th to commence my work as the first Protestant Chaplain on the Canol Project.

The first service to be held in the Camp had been conducted about a month previous to my arrival by the Rev. Donald Amos. The opening of the work is a definite answer to the prayer of at least one young man here. In a letter to some friends after that first service he wrote: '' 'Praise God from Whom all blessings flow!' Norman Wells has had its first Gospel service. For five long months I have not been able to attend any Christian service, but, thank God, my prayers have been realized. May it be the subject of your prayers that God will continue to bless and set up a permanent work here.'' Many have spoken with deep appreciation of the opportunity which they now have to attend a service of worship from week to week.

My first service was held on Sunday January 16th, the day following my arrival. Our place of meeting in Norman Wells is a large new building known as the Recreation Hall. After the supper hour the men bring the benches over from the dining-hall and arrange them appropriately. We do not meet until 8.30, in order that those who work late in the kitchen may be able to attend. We have the use of a very fine piano and some of the men bring along their musical instruments to form a small orchestra. We are planning to organize a choir as soon as possible. It is a real joy to watch the men with the big bushy beards join heartily in the singing.

My work also includes Camp Canol, which lies across the Mackenzie River (five miles wide at this point) and about ten miles away. At the present time the population of Canol is about three times that of Norman Wells. Here, too, the people have been waiting with eager anticipation for the arrival of a Protestant minister. Our service at Canol, which is held on alternate Sunday evenings, takes place in one end of the huge Mess-hall. For our first service we did not have a piano and the Roman Catholic priest kindly offered us the use of his portable organ, a gesture which was much appreciated. We have had a bit of opposition, quite unintentional, from the clattering of the dishes and the men at work mopping up the floors. It only means that I have to speak a bit more loudly, which I gladly do.

The men who live in many of the camps out along the pipe line towards Whitehorse (more than 500 miles to the south and west) are also under my care. As yet I have not been able to visit any of them. However, I have made arrangements to travel nearly 500 miles out along the line and expect to make the trip within the next two weeks. I know that there will be many who will welcome the opportunity of meeting the Padre and hearing again the Word of Life.

Needless to say, here as elsewhere there are many who show no concern for the things of God, who openly flaunt His Will and Purpose. Nevertheless, it is a joy to know that even here in this far-off field, sixty-five miles below the Arctic Circle, there are still men and women eager and ready to follow Jesus Christ as Lord and Master.

On every hand I have heard only words of the highest praise for what the Church is doing. The men and women are especially interested and thankful that the Canadian Protestant Churches are co-operating in this far-off field, more than a thousand miles from civilization.

I shall appreciate very greatly the continued prayers of all as I seek humbly to represent the Church and our Lord Jesus Christ in this work.

ALLELUIA, CHRIST IS RISEN

Late News from the India Fields

Miss Stringer of Jhansi wrote (on February 4th) of school work going on as usual, with about the same number of girls as last year. Two teachers were needed, however, and only one had so far been found —she was coming the next day. One reason for the difficulty in getting teachers was the fact that so many girls were joining the Auxiliary services. ''Food supplies have been easier to get but more expensive. This month the grains are cheaper and there are more vegetables on the market. Fruit is still scarce as it is not coming in from outside. Clothing, too, is a little cheaper. The girls are gathering for the Christian Endeavour Rally, which is held on the church grounds here. Each year they have a social gathering and the groups from the American Presbyterian Mission and the Mission Hospital come. Last year the mission hospital group were the hosts and it was held on their compound. This year it is the turn of our group. They will serve tea and sweets and have games. . . . A week from to-day is the Sunday School picnic. It has not been decided yet where they are going. Each year the Sunday School has provided sweets for all, but this year they felt they would like to give the money elsewhere, perhaps to the Bible Society. Each one is therefore paying in an anna (a penny) and a treat will be given from the amount realized. The picnic is one of the big events of the year and I am glad they are willing to help in it. Given a chance, though, the Christians are generous. The weather is beginning to get quite warm. I only hope it doesn't get hot too soon. Some are predicting a very hot season with very little rain. We hope not. Our new well is such a help, but to get all we need we really should have another good well. That, too, will no doubt come in time. Miss Magee will be away for the next two weeks. She still has a month of her leave to take. This week-end she is going to Ranipur with the preaching group. I was out last week. The girls and teachers are keen for village work and there is so little opportunity. In these days there is not the same freedom in the bazaar for girls. ''

Miss Beatrice Scott of the Bhil Field writes from Amkhut, too, that school ''is much as usual'' (January 30th). ''I have several English classes and take Miss Sherrick's when she visits the other schools. We also have evening classes for adults, begun while Miss Douglas was here. The attendance is smaller—we expected some to drop out when the novelty wore off!—but those who are interested are making progress. Miss Sherrick leads the Bible study. We use the flannel board, so I spend spare minutes painting and cutting out pictures for it. The nights have been quite cool recently and many people have colds or flu and fever. They are not well protected against the weather.''

From *Miss M. H. Williamson,* Amkhut (February 7). ''On Friday last practically all of our missionaries were gathered here in Amkhut for a day of prayer. Dr. Buchanan was with us. Miss Ruth had an attack of flu and could not come. Miss MacMurchy had to stay in Jobat as there were some very sick patients. Otherwise all were present. Our numbers are few these days. . . . Our children are well and two new babies are thriving. All our little ones are boys, five of them under three years of age. For a while we had all girls, so now it is getting balanced up. I had a holiday of about two months during October and November. It will soon be time for our hot season exodus again. Time does fly.''

Out in the Villages Near Jobat

Miss Kennedy of Jobat, who was out working in the villages for some weeks with three helpers, wrote from Chicheniya, Jobat State (November 26):

THIS year I am not camping out amongst only non-Christians, but am living, until Christmas anyway, in a room at the back of the little church here. Nearby are four Christian families and a fifth is within five minutes' walk. There are two rooms built on the side of the church, too, and there my three companions, Anandi, Rebecca, and Nandi, are living, so that there is only a small verandah between us. We are very comfortable and it is good to be living at least somewhat in the Indian style, with mud floor beneath, no ceiling below the roof, and just a raised platform to stand and pour water on oneself when bathing. We cook in their part of the house, the fireplace being a built-up horseshoe, in which we burn wood from the jungle; the smoke goes out where it will. I don't have a cook with me and it is rather fun seeing if I can cook under such conditions. When we come back from our visiting in the villages around 1.30 p.m., I don't do any cooking but share their food, sitting on the floor and eating with my fingers. Every day we eat big round corn cakes with some kind of curry, or occasionally rice with curry, but rice is very expensive just now. I have a young lad with me who walks to Jobat, ten miles away, once or twice a week to bring mail and any supplies I need.

We have been here two weeks now and have visited in six or seven villages round about. The people listen all right, but don't express any great desire to know more. I enjoyed going back to visit Sewar where I camped last February, as the people were glad to see us. Yesterday morning when we set out to make a second visit to one small village, I was feeling quite discouraged. It did seem the preparation we had made before coming here, the time spent in prayer, the high hopes we had, were not bringing forth any results. But again I was reminded that God does not try us more than we are able, that His Fatherly love drawing us ever closer to Himself is so true and wise, for yesterday morning we had a most encouraging time. Rebecca and I went to three homes, while Anandi and Nandi went to two others. In the first home, the man came in from his threshing floor to listen and seemed really interested, responded to our questions, and altogether seemed alive to the message. Mr. Wood had visited in this home last year, indeed in all of these homes, so that the people were more ready to listen now; and though I dare not hope too high, I feel very much interested in this little hamlet. In another village we went to see a man who is a cripple and he proceeded to tell us the history of our mission here, how he had seen the various bungalows in Mendha, Jobat, etc., built. But when we asked him if he had examined to see if the Message we brought was true and worth while, he answered evasively. We went back to see him last week and took some illustrated booklets for him, but this time here he was seated in the middle of his yard, doing some witch doctor business. Near him sat a woman with a young child in her lap who did look sickly. The man was making rhythmic motions with a small broom affair, singing unintelligible words in a dreary monotone. He broke off his singing three times to tell us to go up on the verandah and sit on the rope bed, and another time he paused to check his young son. The woman sitting by him wasn't paying much attention either and questioned us as to our goings and comings. This went on for twenty minutes, while the women of the house went about their work cleaning up after the animals, etc., and in the adjoining home a woman mourned and cried for her baby that had died the day before. It did seem incongruous. I asked the man afterwards what he was doing and he said the little child didn't eat and had fever and his singing like this would make it happy and it would eat.

(Dec. 6th.) Some hours after I had written the above, Miss Sherrick arrived on horseback from Jobat, prepared to spend the night with me, a man supposedly coming behind with extra food and bedding. As he got lost and never did arrive, poor Miss Sherrick had to put with what was here, which wasn't much as I was to go to Jobat the next day to replenish my food and clothing. She brought the news that the motor driver was sick, so that if I really needed to go to Jobat I would have to walk. Since my Biblewomen had no food left either, we decided to set off early in the morning, taking a boy with us to show us the shortcuts; once we got out to the *pukka* road, we could at least sit on a passing ox-cart if we got too weary. However, everything went fine; the shortcut went over five miles across country and left only three and a half miles on the *pukka* road, so we arrived in Jobat in very good shape after three and a quarter hours; and I was very glad to have had the experience of walking in. As we couldn't very well do all our shopping and come back to Chicheniya the same day, though, we spent the week-end in Jobat; and I can tell you I did justice to the meals, after cooking much the same thing for myself every day out here!

I have been back to that village where the people seemed more interested, and shortly after our arrival at the first house, the man came in from his fields again and this time his brother came from his house nearby. They listened with great attention, responded to questions, etc., and the older brother seemed to understand some of my Hindi, too. That afternoon I told Dawla Elder, the leader of the Christian community here, about my visits to that village and asked him his opinion of the brothers in that family. Yes, Dawla Bhai said, the older brother learned some Hindi, because he was in Jobat jail for seven years! This is the second time I have met a Bhil who seemed more than usually intelligent, to discover he had acquired his knowledge while in jail. This fellow had been party to a robbery when a woman was badly beaten up.

Yesterday the four of us set out for a village called Upgari. We were told, "Go beyond that tree, past that house over there, and a piece further on is the village." Well, we kept on going for an hour and were still being told to go beyond trees and past houses. Then we saw two men cutting grain in a field and asked them if this was the Upgari footpath. "Yes," they shouted, "this is Upgari." They showed us the path leading to a certain home where a distant relative of one of our Christians lives. We came upon quite a *pukka* establishment, with a fence over six feet high going all around their yard, while the floor of the home inside was two and a half feet above the level of the yard. The woman of the house was there, but was most shy and wouldn't come out from beneath or rather behind her shawl affair. She apparently took me for a Sahib and sent her boy to call her husband. He eventually came, started discussing his relationship with various Christians, but after a while, he did listen to the Gospel message. If only our own Christians could win their relatives, what a harvest there would be! We then went on to this man's brother's house, and only got a hearing there with difficulty. His wife played with her baby most of the time.

. . . All the children are coming every day now at 1.30 when they are in from the fields, and we are practising for a Christmas concert. I insist on their coming clean, with their hair combed. One thing that did encourage us was that, from our first day here, the women have come of their own accord into our room for evening prayers. Sometimes we have had them outside when some of the men gather around the fire, too. Last week I went to each home in turn and tried to persuade the father to conduct our devotions, but of course not all can read well enough, so feel backward. But what a life most of the poor women lead! I went to one home the other day to see why the girls had not come for practice, and found four little ones, ranging in age from 8 years downwards, all asleep on one bed on the verandah. Not another member of the family was there; father, mother, grandfather, grandmother, two big boys and one older girl were all out in the fields cutting grain. I waited a while until the old mother came stumbling in; she had fever, but came to let the animals out to pasture after their midday rest (something their owners do not indulge in!). The young mother gets up at 4.30 a.m., as do all the women here, to grind the corn for the day's bread. She cooks something for the six or seven children, her husband and herself, then off she goes to the fields. She comes back at noon, does the cooking again, works till evening, and has the supper ready when it is dark. One day I went down there and she was working on the threshing floor, her four youngest sitting around on the grain, two of them with fever. . . . The night our little prayer service was to be in their home I went down and found only the two women and children there—the men had gone to spend the night sleeping on a raised platform in their fields to guard against thieves. Of course, this is the busiest time of the year for the farmers. . . .

Our nearest Post Office is at Borjhar, 3½ miles from here, and as it is bazaar day there to-morrow, I will send this in with someone to mail. We went to the bazaar two weeks ago, took our food (pulse and wheat cakes) and ate it in the evangelist's house there. I visited with some of the people I used to see when camping there last year, then we did our own "bazaaring"—bought corn, sugar, peppers, spices, onions, egg-plant and such like; as there were four of us, we carried it home without difficulty. About half a mile from Borjhar, though, the girls stopped to drink at the side of a stream, and Rebecca unknowingly left her safety pin with the door key and her trunk key on it. Just as we got near home, she realized she had no key and the key to my little room wouldn't fit their padlock, so she and Nandi went all the way back and actually found the keys. Poor youngsters, were they ever tired when they got back again. None of us felt like cooking much that night but just wanted to get to bed.

* * * *

For a few weeks early this year Miss Kennedy and Miss MacMurchy went out to work at Kuksi, southeast of Jobat, where weekly clinics had been held. Of some of their experiences there Miss Kennedy wrote on January 30th:

Miss MacMurchy and I have been living in an Indian house in Kuksi bazaar for nearly two weeks now and are having a good time. Up to now I have been used to touring in the jungle, visiting Bhil farmers, so I find a great difference moving amongst Hindus and Moslems such as live in the towns. When we came here, we had really very few contacts and it has been wonderful the way homes have been opened to us. Yesterday morning, my companion Nandi and I set out to visit a Moslem woman who had shown herself friendly, allowing the girls to use her grinding stone for their corn. As soon as we entered, the woman spread a nice new mat on the floor and put a big, dirty cushion against the wall. She scurried around, calling this one and that, ordering tea (despite my protests), sending word for her friends to come, then eventually sat down beside us. The usual crowd of children sprang up from nowhere, and after a little conversation, we began to sing. Then a young boy, to show his reading ability, produced a book written in Urdu script from which he sang a *bhajan,* about the birth of Mohammed, and it so happened that we were able to sing a Christian *bhajan* to the the same tune. By this time, two older women sitting by us were most interested and one of them started off at a great rate telling me all she knew about Christ according to the Koran. When an opening came, we showed the pictures of the life of Christ, telling the story of His life in outline. The whole group listened most reverently, the two women periodically touching their lips with their fingertips and looking heavenward. They seemed to be quite sincerely praising God for this work of His, even if they did address Him as Allah. When we came to tell of Christ's suffering and the reason for it, tears came to the eyes of one of them and made us feel again the poignancy of the Old Story we were telling. It was interesting to hear their comments when we spoke of the living-out of this Christian life. ''Ah yes'', they said, ''all so true, but who will listen these days? Our young men spend their time sitting drinking tea in the tea shops and they don't pay attention when our *mulvi* (priests) come to teach us!'' No one could but be drawn to these dear old souls, who were worshipping God according to the light that was theirs and did not grasp that the things I had been telling them were quite heretical from the Moslem point of view, so unconsciously were they drawn by the story of Jesus.

All around this Moslem home, a community of weavers live and yesterday as we went along, we watched them as they unrolled their strands of cotton off huge reels on to sticks stuck in the ground. How I wished I could get a film to take pictures of the various processes through which they put the cotton, then the way they weave it into cloth! While we were watching, someone called to us to come into their home. There we found five men sitting in a semi-circle, with women back of them. At first I thought it was some kind of a meeting and wondered what was coming, but they proceeded to ask us the usual questions about the whys and wherefores of our being in Kuksi. As our conversation progressed, I learned that these men had known Mr. Cook, a former missionary in Barwani, very well, and one of them still had a Bible. They knew the Gospel message quite well and it was obvious that at one time they had been very near to becoming Christians. (I had known that one man had been baptized in this community but had gone back, and that Dr. Quinn had looked him up on more than one occasion.) These five men seemed sincerely anxious to learn more and asked if we could not come regularly and teach them like Cook Sahib used to. After some remark of mine, one of them said, ''Yes, we know we should follow Christ; if we don't, we are like a wire that is not connected—we have no connection with God.'' People who say things like that are ''not far from the Kingdom'' surely, so now we are praying that they may receive a real experience to enable them to take a stand according to their conviction. After having to drink another cup of tea, we left there and were called into three other homes on that street, one of them being the ex-Christian's home. In the last home we visited, an old man practically blind was winding cotton on to small spools, an old woman was winding it another way, and two younger women were seated in holes in the floor working on their looms, which slanted upwards from them. Nearly all of them, including their various neighbours, wanted medicine for one thing or another, but there was not much I could do for them in that line. A boy was brought in who had a big lump on his spine, could neither walk nor sit properly, and as far as I could judge with my meagre knowledge, had T.B. of the spine. I tried hard to persuade them to bring him to the hospital, but doubt if they will bother to do so. . . . Home we came after this, feeling very uplifted in spirit and more thankful than ever that we had been called to be bearers of the Good News. Please help these people—they have strong fetters of fear and tradition to break!

Prayer

OUR Gracious Heavenly Father, again it is Easter-tide and we come to Thee in the Name of Jesus our Saviour, realizing how much we owe to Him for His great sacrifice on Calvary. As we in faith believe it was for us He died, ''the just for the unjust'', our hearts are filled with deep thanksgiving, and we would offer our tribute of love and devotion.

Pour out upon us Thy Holy Spirit, filling each one with a sincere longing to be used in the great task He left us, of declaring the Gospel of Salvation to every creature. Being co-workers with Him, let us comprehend, O Lord, that we have a weapon potent and mighty, the fellowship of prayer, for Jesus said, ''Whatsoever ye shall ask in prayer, believing, ye shall receive.''

So we come in humble intercession praying for our Fields abroad. In India, we pray for our hospital, and the staff in their ministry of love. May each patient sense the divine healing of the Great Physician, as the Gospel message is given to them by Doctor and Nurses. We ask Thy blessing on the schools—give teachers such inspiration that, as they educate the mind of India's youth, their hearts will receive the message of salvation, and they may be won for Christ, and in their turn go out to win others. We pray for work in town and village, among Hindu and Moslem, and the Bhil people who are so needy.

We pray for British Guiana, for the work among the women, that each group may grow in numbers and in the knowledge that Christ died for them and claims them for his own. Speak through our workers the words of Eternal Life.

Remember, O Lord, those whom we can no longer serve—our Korean Christians in Japan; the Churches in Formosa and Manchuria; all who know the way of life through the ministry of the Church. Strengthen and sustain them, in times of peril deliver them, and grant that their faith may grow in affliction.

Hear these our petitions, Father, in the Name of Thy Son our Saviour, whose glorious Resurrection we celebrate. Amen.

God grant that all who watch to-day
Beside their sepulchres of loss,
May find the great stone rolled away—
May see at last, with vision clear,
The shining angel standing near,
And through the dimly-lighted soul
Again may joy's evangel roll
The glory of the Cross.

—*Julia H. Thayer.*

"The Risen Lord and the Faithful Women"

By the Rev. James McNeill, D.D.

Matthew 28: 9.—"*And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.*"

THE events described in the first ten verses of this chapter are profoundly impressive. We are permitted to follow "Mary Magdalene and the other Mary" in their pilgrimage to the sepulchre. Luke informs us that certain other women were with them.

It was a pilgrimage of love. The women, last at the Cross and first at the Tomb, had come to embalm a dead body, not to greet a living Saviour and Lord. Love strong as death, love which many waters could not quench braced their hearts, girded their souls with strength, guided their steps, and made them strong to face the momentous events of which they were to become witnesses. How momentous those events were, no one can measure or describe.

First there was the earthquake; then the angel at the tomb who "rolled back the stone" bade them fear not, and announced the fact of our Lord's resurrection. And, best of all, there was the meeting with the Risen Saviour Himself.

It is interesting to note how the women received the angel's proclamation. Matthew writes: "They departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word." Mark says: "They went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they anything to any man; for they were afraid."

They were in great agitation because of the appearance of the angel to them; and they were, at the same time, in a tumult of joy because of what they had been told by the angel. They were like Christiana and Mercy when Bunyan says of them, "Now they were greatly tumbled up and down in their thoughts, and knew not what to do." They were as those that dream and fear to have their dreams shattered. They were "*amazed.*" They had great news to tell to the others; but how should they impart their news so that the others might receive it believingly?

All at once, in front, with the morning sun on His face, the Risen Lord Himself stood before them, saying, "All Hail—Rejoice!" And they came and held Him by the feet, and worshipped Him.

Could there be anything more simple, more sublime than the salutation of the Risen Lord to this band of faithful women? "Behold, Jesus met them, saying, ALL HAIL." The translation, "ALL HAIL," is retained in the Revised Version, and a noble translation it is. Literally the word so translated means "REJOICE." It was just the common Greek salutation with which two acquaintances, meeting casually on the street, would recognize one another. It was a colloquialism as frequently used then as our modern "How are you?" is used now.

Perhaps when the women returned to the disciples and were telling their story, eager listeners would interrupt them with breathless questions, "And what did the Risen Lord say to you? How did He address you?" And they would reply, "Well, now that we think of it, He only said 'All hail' to us, just what He was in the habit of saying to us any day and every day when He met us."

This simple salutation, on the lips of Jesus, becomes profoundly significant to all who have eyes to see, and hearts to understand. Jesus never trifled with words, nor suffered others to trifle with them. This dialogue between the Risen Saviour and the first witnesses of His resurrection, a dialogue which took the form of a commonplace, everyday greeting, stamps for ever upon death this deep, abiding, incontrovertible truth—"death is swallowed up in victory." Calmly, majestically, victoriously, unaffected by His experiences in the tomb, our Lord came forth from His tremendous conflict, and by the very simplicity and naturalness of His words of greeting, declared that death is but an interlude, a temporary interruption of our loving relationships, a dark experience which has no power to sever or change the hallowed ties of love. And when we pass across the gulf to be with the Lord and with those dear ones who are gone before, perhaps it shall be with some old familiar greeting that they shall welcome us home to the Everlasting Habitations.

In His Steps

Because of a stall in Bethlehem,
Where a Prince of Peace was laid,
I try to fashion a childlike heart,
For the difference He has made.

Because of a shop in Nazareth,
Where a Kingly craftsman wrought,
I try to follow my simple tasks
With reverence, care, and thought.

Because of a cross on Calvary,
Where hung the crucified One,
I try to shoulder my load of grief,
And bear it till set of sun.

Oh, life it would be a fruitless quest,
And hope but a lamp grown dim,
And the fairest joys would bloom in vain,
If it were not for sake of Him.

—Barbara Ross M'Intosh, in *Life and Work.*

Looking Back Over Her Years Among the Indians

By Miss M. E. Buckley, *Missionary at Rolling River Reserve, Manitoba*

IT was with many misgivings as to my fitness for the work that I took up my duties as Missionary on the Rolling River Reserve some twelve and a half years ago. Previous to this time, I had served on the staff of several Indian schools in various capacities.

I loved the work among the children and yet I always felt that I should like to know more about their home life on the reserve, more about the Indians themselves. So, when the opportunity came for me to go to live among them, I knew that it was a call from God and that I must accept, in spite of the fact that I knew very little of the work I was about to undertake.

I remembered how Moses had set out on his great undertaking with nothing but a staff in his hand, and I thought of God's words, "What is that in thine hand?" I think these words must have brought encouragement to many doubtful hearts, reminding them that God doesn't expect of any of us more than we are able to give, if we give of our best; and it was with this confidence and His help that I went to live and work among the Indians.

Looking back over the years, I realize how little I knew of the problems that awaited me and how very much I had to learn. The hardest task of all was to get to know and understand these people. How often have I prayed, "God give me a sympathetic heart!"

I soon found that the duties of a missionary to the Indians consisted not only in preaching the Gospel and caring for the spiritual welfare of the people; she must take an active interest in all doings, the women's work in the home, the men's work on the farm and in the bush. It was from the men that I learned to measure cordwood and to know how many bushels of the different seed grain were sown to the acre, and the use of the many farm implements.

During the first few years the death rate, especially among the infants, caused the doctor and myself much anxiety. Although I had cared for the sick children in the schools, I knew nothing about sick babies or the ailments of the grown-ups. But with the help of an understanding doctor and a willingness to follow out his instructions, I soon gained a knowledge of how to treat them. For a few years I thought the Indians had more faith in their own medicine man than in me or the doctor, for I would often meet him just leaving a house or just going in as I was coming out, and I was never sure just what treatment was being given to the patient. However, some years ago the dear old man died, and so far no other has qualified to take his place, so that the Indians rely more and more on the doctor and the missionary for medical treatment. As a result, the death rate is lower than it has ever been.

I think the reason why life is so full of interest on an Indian reserve is because it is *shared.* One understands so well the meaning of the words, ''Blest be the tie that binds our hearts in Christian love.'' Yes, that is just it—hearts bound together with a common interest; duties, joys and sorrows shared; disappointments, failures to overcome sin and evil, and yet the knowledge that some one cares and prays and shares. I have failed to accomplish so much that I had hoped to do, but I pray that our lives shared in common interests will have not been in vain.

Now the time has come for me to say ''Good-bye'' to these dear people whom I have grown to love. To the women ever ready to help when called upon; to the men, loyal friends; to the dear little children, Pearl with the serious face and the look of wonder in her eyes, Rosie Mildred with her roguish smile, Ina Florence, our gentle little one,—I say, ''May God bless and keep each one of you safe in His loving care.''

A Christian Medical College for India

A Vision and a Challenge

(With grateful acknowledgment to *The National Christian Council Review,* India, we reprint, from the September 1943 issue, part of the article by Dr. P. V. Benjamin, President of the Christian Medical Association of India.)

IN the history of Christian medical work in India, March 27, 1943, will prove to be a historical date. On that day, during the Biennial Meeting of the Christian Medical Association of India, Burma and Ceylon, a decisive step was taken when the Association unanimously voted for co-operation with the Missionary Medical College for Women, Vellore, in the establishing of an All-India Christian Medical College for both men and women.

There has in recent years been a growing understanding of the place of the ministry of healing in the life and work of the Church, as the result of a renewed study of the basis of Christian medical work by members of the C.M.A.I. and others. A survey of Christian medical missions in India from 1925-1927 showed the need for improving medical work in many ways. During the discussions . . . it became obvious that the quality of the work depended largely on the personnel, both European and Indian, and it was soon recognized that the standard of training of the majority of Indian doctors in mission service was not high enough. Normally, only assistants had been trained and not those capable of taking initiative and leadership. At that time the three Christian medical training institutions in India were all of the lower grade, and not many Christian doctors were trained in the Government medical colleges, while only a few of these wished to go into Christian medical service.

Consequently the need of a Christian medical college was increasingly felt. (The National Christian Council and the Provincial Councils having approved the principle of a Union Christian Medical College, there followed discussion, investigation, consultation with individuals and groups in India, Great Britain and America, and definite planning.) The outcome of these years of work and thought is that opinion is virtually unanimous that for the present all energies must be concentrated, and all resources be pooled, in bringing into existence one college for both men and women.

During this period, owing to the abolition of the L. M. P. grade of training by the Madras Government, the Vellore Women's Missionary Medical School was forced to face the question either of closing down or of raising its standard of training to the M.B., B. S. grade. In consequence, joint discussions began between the Vellore Council and the C. M. A. I., and it became clear that the college for which the C. M. A. I. had been working should be established in Vellore. The scheme took definite shape when the Vellore Council in America signified its assent to co-operation with the C. M. A. I., and on March 27, 1943, the General Conference of the C. M. A. I. endorsed the proposals for establishing the college in Vellore.

Several consideration have led to the decision to aim at only one Christian Medical College of the higher grade. The most important of these were, *firstly,* the difficulty of recruiting staff with the qualifications and experience required for teaching in a higher grade college, from among the Christian doctors either in India or in Great Britain or America. As it is, even in the medical schools with a lower standard permitted for the teaching staff, it has been necessary at times to employ some non-Christians. Our aim is not only to develop a high professional standard, but also to render a service which is distinctly Christian, and to build up a strong Christian character in the young men and women coming to the college; it was felt that the staff must be Christian, in spirit as well as name, and such a staff would be difficult to find even for one college, therefore it was impossible to think of more than one at present. *Secondly,* the standard required for a college demands a large capital outlay for lecture rooms, laboratories, hostels, and a large hospital to provide the clinical cases for teaching the students, and equipment for all these, as well as for maintenance. . . . But the C. M. A. I. College Committee strongly affirmed its conviction in the following words: ''We state emphatically that we regard Christian Higher Medical Education as the most urgent and important project for medical missions in India, so important that, if it cannot be attained otherwise, some of the medical work in India should be sacrificed, even though the loss would be great.'' *Thirdly,* it was not just the establishing of a college with the minimum standard demanded by the Medical Council that was aimed at, but one that could compare with any of the best medical colleges in India in its academic standards, and one that in its quality of service was so outstanding that, irrespective of future political changes, none could question its usefulness or refuse to welcome its contribution to the community.

It is hoped that certain distinctive lines will develop, such as research, with special emphasis on rural medicine and the medical needs and problems of villages, and problems arising out of the inter-relationship of body, mind and spirit in health and sickness.

The plans for the development of the College are to help Vellore Women's Medical College to reach the minimum standard in plant, equipment and staff required by the University Commission for 1944; then to develop the men's clinic and hospital, and afterwards to build hostels for men-students and to open classes to men; finally to build up the whole scheme beyond the minimum requirements. . . .

The whole scheme is a venture of faith. With regard to finance, it is obvious that the Christian community in India cannot supply all that is required, and it is hoped that men and women of means and vision in the West will come forward and help when they really know how great the need is. But we have no right to ask them to give unless we ourselves are prepared first to do all we can.

. . . As its first objective, the C. M. A. I. is setting out to raise funds for land, houses for staff, the first unit of the hospital for men, and the extension of the nurses' home and of the library, and the starting of a unit of rural service. It is suggested that it is appropriate that we Christians in India should at least aim at providing the cost of the soil of the country on which the buildings are to be erected, even if we ask others to provide the cost of the actual buildings. Therefore it is proposed that we aim at raising at least Rs 1½ lakhs in India, and we ought to be able to do this. Contributions will probably come mainly in small sums. But it should be possible also for larger contributions to be made, specially for such parts of the scheme as the hospital, which should appeal to the philanthropic spirit which exists in India. Perhaps the larger sums may only come after we have proved our usefulness to the community by the standard of our work, and so will be available only for the later stages of the scheme.

For nearly fourteen years the C. M. A. I. and others have been planning for this All-India Medical College, and now is the time for the consummation of the thought and prayer of all these years. The vision is clear and the challenge now is to help it to materialize.

The vision is of a teaching centre with a band of men and women doctors whose lives are dedicated to the service of Christ and whose medical qualifications are of the highest, and men and women students taught by them and associated with them in their daily ministry to the sick, receiving inspiration from their teachers through fellowship and through their observation in the course of their training of what the ministry of healing in the name of Christ really means. Then young Christian doctors going out to take their place in the life of the community, some in the service of the Church, some in Government service, some in private work, some in rural areas, many able to take the initiative and shoulder responsibility, and all carrying with them the inspiration that they have received in their student days.

The challenge thrown out to Church and Mission, and to every individual Christian in India, is to make this vision a living reality in this decade.

ATTENTION YOUNG WOMEN
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MAY 26 - 28
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Theme:—"Living in the World Church"

Broadcast for World Day of Prayer

From broadcast given by Mrs. R. F. McWilliams on February 24th in connection with the World Day of Prayer:

. . . Not since the fifth century when the forces of paganism ranged themselves in bitter warfare against the forces of Christianity . . . has our faith stood in such dire peril as it has during the present struggle when the forces of Paganism have again arrayed themselves against us. We have mustered our men and our women, our material resources, our skill and resourcefulness and our courage. Now we look to victory. But the victory is not yet won, and beyond the military victory lies the great task of winning the peace without which the military victory will be barren.

To win completely it is imperative that we muster the spiritual forces of the world. Jesus, our Leader, showed us the way. . . . Only through prayer can we bring to the aid of this sorely stricken world those spiritual forces which move men and women to do the will of God. We have always known this, but there are not many of us who cannot make humble confession that we have not lived daily in the light of that knowledge. . . .

. . . By the very act of prayer man's spirit is invigorated. It is true that the Father is more able to give good gifts to His children than they are to ask for them, but the petition is required. In many ways Jesus teaches us the truth that asking must go before receiving. . . .

Dr. John R. Mott, one of the greatest of the Christian leaders of our day, says that wherever in the world he has traced a spiritual awakening to its cause and source it has always been found in a prayer life that was beyond the ordinary. ''Be not forgetful of prayer,'' wrote Dostoyevsky; ''every time you pray, if your prayer is sincere, there will be new meaning and new feeling in it which will give you fresh courage.'' . . .

To-morrow the voices not of two or three but of uncounted thousands of Christian women—whether they be on this safe and comfortable continent, or on the edges of the war zones, or within the sorrowful occupied countries, or in the lands of the enemies—will rise in unison of the spirit praying that the dawn of the day of deliverance may soon be seen, that the Kingdom of God may hasten its coming, that the blessed day when true peace shall come to the world may not be long delayed. Those voices will ring with a passionate desire for the prayer to be heard and answered, albeit in God's good time. . . .

The promises of fulfilment of our petitions are many. I give you one which has come ringing down through the ages. "If my people, which are called by my name, shall humble themselves, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." So may it be.

Literature Page

Miss Louise A. Reith

THERE are very few of us who have not at some time experienced the pleasure of finding a friend within the pages of a book. Perhaps that was especially true when we were children and the book friends we made then have remained with us through the years. How important it is, therefore, especially in these days when the uttermost parts of the world are at our very door, that children be given an opportunity to make friends around the world. Many are unable to actually meet children of other lands but through books they can learn that these children experience the same joys and sorrows as they do, they can become familiar with the happenings of their daily lives and as a result experience a feeling of real comradeship for the children of countries once considered very far away.

The very young will enjoy the "Nursery Series". India will not seem very far away as they enjoy the pictures and read about THE THREE CAMELS that went from a toy shop into the arms of two little Indian girls and of one little white girl but came together again with their owners at a Christmas party. The story of AH FU, a little Chinese boy who for all the five years of his life had lived on a river boat, lonely and longing for a playmate, is an interesting one. The unexpected way in which he got a playmate will be a source of pleasure to the young readers.

Primary children will grow in understanding of and sympathy for the other boys and girls in the world as they hear the stories which illustrate the picture, "The Hope of the World", as told in THEY LOVE HIM TOO. Seven to nine year olds will make friends in India as they read the stories in MONKEY VILLAGE, and will find that there are children like themselves in China, Japan and Burma through the stories in KITES AND DRAGONS.

Older children will thrill to the adventures of such a Chinese boy as BANDY LOO. How he became friendly with a missionary and had his share in breaking down barriers of jealousy and hatred in his own community will quickly gain and successfully hold attention. They will love MUKASA THE BOLD, a brave African boy, who showed a little English boy the real meaning of friendship, and they will admire Gogo, another African boy, and the way he secured an education for his little sister and himself, when they meet him in the pages of GOGO GETS THERE.

There is an old maxim which says, ''If a story is good enough to tell, it will do its own teaching.'' These stories are good enough to tell and they will do their own teaching.

(See Book List on the inside of the back cover for prices.)

AUXILIARY PAGE

Miss L. K. Pelton

Intercession for Canadian Hospitals and Residence

THE three hospitals of the Women's Missionary Society stand as symbols of the Church's service to humanity. The Hugh Waddell Memorial Hospital, Canora, Saskatchewan, serves a wide and appreciative community, largely Ukrainian. With four municipalities under contract and a fifth paying hospital charges in many cases, the accommodation (45 beds for adults, 5 cribs, and 10 bassinets) has often been taxed. In 1942 the staff consisted of 7 doctors, 11 graduate nurses, 12 ward helpers, 2 in the office, and 14 other workers. War conditions have in recent months made it impossible to keep a complete staff, and the number of beds had to be reduced. Under the excellent management of Miss Cuddy, who was Superintendent for 14 years, and of Miss Weir,who succeeded her in 1941, this hospital has been an asset to the Society.

Our attractive, well-equipped twenty-bed hospital at Rocky Mountain House, opened in July 1938, had 692 admissions in 1943. Literature containing the Gospel Message is distributed among the patients, who are encouraged to take some of it home. The Board of Trade of the town and the Hospital Aid have given enthusiastic support. Miss Hermanson, formerly of Formosa, is Superintendent.

Our Nursing Home in Weirdale, northern Saskatchewan, opened in July 1939, has 5 beds for adults, 2 cots and 5 bassinets. There were 82 patients in 1943. Miss Lyons and her assistant, Miss Pearl MacNabb, by their interest in community, church, and Sunday School, have helped to draw old and new Canadians together.

To out-of-town Presbyterian girls attending school and university in Saskatoon, the Presbyterian Residence affords the advantages of residential life in a Christian atmosphere. In the fall term of 1942 there were 35 guests. The Residence is a centre for many missionary groups in Saskatoon and is the meeting-place of the Synodical Summer School. Mrs. J. H. Cameron is the new Superintendent.

Let us give thanks for the ministry of our hospitals; for the skill and devotion of the staffs; for the generosity that has made their work possible. Let us pray for more volunteers with the necessary qualifications, that our hospitals may continue to witness to the kindness and love of God, our Saviour.

Let us pray for doctors, superintendents, nurses, and ward helpers, that they may have all needed strength and skill, sympathy and discernment; that abiding in Christ they may bring to their patients the touch of His good cheer and compassion. Let us pray for the patients, that they may have health restored, courage renewed, and faith strengthened through a new understanding of the Gospel.

Let us pray for a blessing on the daily life of the Saskatoon Residence; that the students may not only profit by their opportunities for securing an education, but that in an atmosphere of sympathy and understanding they may grow in grace and in strength of character and be prepared for life's responsibilities.

Glad Tidings: September 1938, pp. 326-329; July-August 1941, p. 276; June 1943, pp. 237-240; September 1943, p. 316.

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

At the Executive Meeting

THE Executive was meeting again. This time Ernestine was present, as Jean's guest. "If you think you're going to be bored," warned Jean, "you could go down to the basement and play darts with Tom. Or you could go on to the party and I'll get there as soon as I can. This is supposed to be a short meeting as some of the girls have to go over to the teachers' meeting at the church."

"Oh, I'll wait for you. I'm curious to know what goes on at executive meetings. I'll just listen. I won't open my mouth, I promise." But, being Ernestine, she did.

The worship convener was bewailing her unavailing efforts to get members to take the worship part of the meeting. "Everyone is busy and I can't ask Elizabeth or the president again, but no one else will take it. What am I going to do?"

"Why not dispense with the worship altogether?" Ernestine threw aside the magazine she was idly leafing through and sat up with a look of interest. The members of the Executive blinked in profound and shocked amazement. This was heresy of the first order.

"But, Ernestine, you don't understand. Dispense with the worship service? Why, we couldn't!"

"Why not?" asked Ernestine reasonably. "It can't be that important if nobody wants to lead in worship. Besides, it's just a way to open your meetings, isn't it?"

"No," said Jean soberly. "It may look that way to you, but it's not supposed to be for that purpose."

The convener called the meeting back to order. "I think," she said slowly, "we should go into this matter of the devotional part of our meeting more thoroughly. We were all a little shocked at the idea of dispensing with the worship altogether, but it's quite evident that the worship we do have isn't very effective."

"Our music could be improved upon," mildly suggested the musical one in the group. "What about using some of those conference hymns that we learned last year? 'Make Me a Captive, Lord,' was one and 'We Gather Together' was another. And then there was the one in the study last year—'We Would Be Building'. I don't think we ever used it and we have the music."

"Some of the members may not like them."

"All right," said the musical one agreeably, "Let's have some others, too, then."

"And we might use some of the modern translations of Scripture, such as Moffat's or Goodspeed's," suggested another. "We have been using them in our Y.P.S., and some of us are finding them intensely interesting and refreshing. And have you seen Daniel Fleming's *The World at One in Prayer?* It has some beautiful things in it that we could use at our meetings. Esther has the book—she uses it for her C.G.I.T."

"Let's choose a theme and follow it through the year. Or we could take the worship suggestions in the study any time and really make a serious attempt to follow them."

"Seriously," offered Esther, knitting her brows over the tangled skein of wool in her lap, "we could stand some thinking about the purpose of a worship service. Is worshipping God an act, or is it just something to sit through? I'm afraid I've been guilty of thinking of it in terms of a casual Scripture reading and a prayer. If, on the other hand, it is really a spiritual experience that helps to give us a greater 'will to build', then I'm afraid our worship services haven't come anywhere near the mark. But some of us here might try to do better with our worship services and maybe we could make them come closer to the 'active and vital experience' they should be.''

It was noticed later that the worship convener and Esther chose to take the long way to the church together and that, for the most part, they were deep in conversation. —*T.N.*

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

GIRLS' groups in our congregations may be of different kinds, according to the particular object the girls have in organizing. Besides the Girls' Auxiliaries, which are part of our Women's Missionary Society, there are various groups that may be affiliated with the Society, such as Canadian Girls in Training groups, Girls' Guilds or Clubs, and Girl Guides. Of these the C.G.I.T. seems to be the most popular at the present time; in it both Sunday School and Women's Missionary Society are interested.

The purpose of all these organizations is to develop Christian character and train for Christian service, to relate the thought of the Sunday session to the activities of the mid-week meeting and to connect all thinking and activity with everyday living. It is with the aim of strengthening this foundation for complete living that we urge all groups to affiliate with the Women's Missionary Society—that is, all groups other than the Girls' Auxiliaries, which are already members of the Society.

What does affiliating with the Women's Missionary Society really mean? Our Constitution says, ''Any group of teen-age girls may become affiliated with the Women's Missionary Society by taking up regular mission study, and by contributing to the funds or assisting in the work of the Supply Department. Each girls' group shall report annually to the Presbyterial Girls' Organizations Secretary, using the form sent by her.'' We suggest that the group register also with the Girls' Work Secretary, whose address will be found on the inside front cover of *The Glad Tidings*. All contributions for missions are sent directly to the Presbyterial Treasurer.

A group receives much practical help when affiliated with the Women's Missionary Society. The mission study packet contains material for a thoroughly interesting study. Plans are worked out for six instructive and entertaining meetings.

The Presbyterial Secretary will always be glad to give help to any girls' group and she will, of course, get in touch with you from time to time and offer suggestions for increasing interest. The President of the Senior Auxiliary will be a real friend to whom you may go at any time for advice and assistance. Do not be afraid to ask the Auxiliary for any help you may need. It is the duty and privilege of its members to be "mothers" to the Girls' group; but you must show your willingness to respond to their interest and accept help. Invite the members to any special meeting and do your part in co-operating with other units of our missionary family, when asked to do so.

A beautiful affiliation service has been prepared and copies may be obtained from the Girls' Work Secretary free of charge.

If you are not a Girls' Auxiliary, resolve to give a certain time to mission study, and affiliate now!

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

How Peter Simon Found the True Light

IN the school at the Orphans' Home one day was just exactly like another. School opened with the teacher reading a chapter from the Bible and leading in prayer.

One day, however, the matron came in with a strange boy. He was a fine-looking boy, with straight black hair. "I have brought you a new pupil, Miss Brown," the matron said, "but he hasn't told me his name."

The boy sat down at the desk the teacher gave him and looked defiantly at the other children. Across the room a little brown hand waved to him, and the teacher, seeing the same brown skin, saw an easy way of coaxing the new boy to be friendly.

"Ellen, come over and speak to our new pupil. Perhaps he will tell you his name." Ellen came, saying, "My name is Ellen Bird in school, but my mother called me 'True Light'. What is your name?"

The boy shook his head and said, "You would only laugh; people always do, and turn my name the wrong way." But Ellen coaxed and finally the boy said, "It is Peter Simon."

And when Ellen repeated the name for the teacher it was just as Peter had said—the teacher exclaimed, "Peter Simon? You must mean Simon Peter."

At Manual Training Peter shone. His clever little fingers fairly flew through the mat work and the weaving and basketry. And in Nature Study he stood easily first. He knew some things that even the teacher did not know! But he did not know the greatest thing in the whole world—the Maker of it all.

Mission Band was announced for the last Friday of the month. On Sunday each one was given a verse to learn for Mission Band. Ellen was delighted with hers, for it contained her name. It was from John 1: 9—"That was the true light, which lighteth every man that cometh into the world." Peter was much gratified to learn that his name appeared many times in the Bible, though it was turned the wrong way every time. When he heard the meaning of the name he said, "I shall be a man of rock, too." At the Mission Band meeting when he was asked his name he said, "Before I came here it was Peter Simon, but now it is Simon Peter."

A boy with such a fine name to live up to had to be very diligent in his studies, and very soon Simon Peter became the best boy in the class.

Ellen's verse, which she loved to repeat, troubled Peter for he could not understand it. What was the "True Light", if it was not the Sun or the Moon? In time, however, as he came to know the story of Jesus, he understood that Jesus Christ was the Light of the World.

Our boys and girls can help the Women's Missionary Society by being faithful members of the Mission Band, so that other children may learn of the "true light, which lighteth every man that cometh into the world."

—Adapted from a story in *Our Children's Hour.*

Rules for Planting a Victory Garden in Your Organization

First—Plant five rows of P's—presence, promptness, preparation, perseverance and purity.

Next—Plant three rows of Squash—squash gossip, squash criticism, squash indifference.

Then—Plant five rows of Lettuce—Let us be faithful to duty, let us be unselfish and loyal, let us be true to our own obligations, let us obey rules and regulations, let us love one another.

No garden is complete without Turnips—Turn up for the meetings, turn up with a smile, turn up with new ideas, turn up with new members, turn up with determination to make everything count for something good and worth while.

—A Hollywood Gardener.

PROVINCIAL NEWS

ALBERTA

MRS. J. H. WILLIAMSON, 811 12TH AVE. W., CALGARY, PRESS SECRETARY

CALGARY Presbyterial—The annual Presbyterial meeting was held in Grace Church, Calgary. The reports showed that 1943 had been a very successful year in the various departments of the work. Mrs. H. M. McLagan brought greetings from the Provincial Society. The Rev. A. J. Gowland of Knox Church installed the new officers. The evening before, a prayer service had been held at Knox Church, when prayers were offered for the universal Church, our branch of that Church, and the nations at war. Mrs. C. E. Jamieson gave the address.

The Elizabeth Rae group of Grace Church decided to devote part of each meeting to a study of the Bible, using a study outline prepared by Miss Hazel Macdonald. At the February meeting of Grace Church Auxiliary Mrs. George Donaldson was in charge of the study on British Guiana. Letters were read from Miss Lily Simpson at Georgetown and Mrs. W. R. Quinn of the Bhil field, India. Reports of the Presbyterial meeting were given to this Auxiliary by Mrs. Alex. Wylie and to Knox Auxiliary by Mrs. H. A. Glennie.

Edmonton Presbyterial — The annual Presbyterial meeting was held on January 28th. Mrs. H. O. T. Burkwall, formerly one of our missionaries in South China, conducted the devotions, morning and afternoon, taking as her theme ''The Power of God''. This was also the subject of the Rev. J. MacBeath Miller's message when he installed the officers. Having tried all other ways, hoping for progress but finding we are not advancing as we should, he asked, why not come back to God who will supply all our needs if we would only let Him. The Young Women of Rupert Street Church took the evening devotions—hymns and a prayer. A quiz, ''Who am I?'', arranged by Miss Booth, Mrs. E. Paterson, Girls' Organizations Secretary, and Mrs. J. Irving, Young Women's Secretary, was an interesting part of the evening's programme. Girls from the city C.G.I.T. groups (one from each) represented Miss Hermanson, Miss Lily Simpson, Miss M. Kennedy, and Miss D. Douglas. The audience's quick response showed their knowledge of our workers. Mrs. R. S. Stevens of Brownvale told how much children, and their parents, appreciated the Christmas gifts, beautifully wrapped, that various groups interested in her work in Northern Alberta sent for Mission Bands and Sunday Schools. A highlight of the afternoon was the showing by Miss Booth of two maps with lights to indicate where our work is carried on and where our workers are stationed; the greater number of lights on the second map showed how the work had grown since the first workers began.

A conference of representatives of C.G.I.T. and Tuxis groups was held in First Church, Edmonton, on February 13th, for the purpose of trying to arrive at a better understanding of the problems of youth to-day. About 20 delegates from each organization attended.

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

WESTMINSTER Presbyterial — The 30th annual meeting of the Presbyterial Society was held in St. Andrew's Church, New Westminster, on February 8th. The attendance of registered delegates was the best recorded for some years and very keen interest was evident in the discussion of organization and departmental reports. Increases were reported in the membership of Senior and Young Women's Auxiliaries and in offerings. The decreases reported in Girls' Organizations and Mission Bands were the cause of deep concern, and suggestions as to how these might be overcome were fully considered. Mrs. W. J. Murdoch, who was re-elected president, graciously and ably presided at all sessions. In her address on the theme chosen for the meeting, ''For the joy of the Lord is your strength'' (Nehemiah 8: 10), she said that the division of time into years stimulated new interest and effort for the new year. This was no time for divided interests, but in their missionary work they should go forward boldly and courageously into the future, knowing that the 'joy of the Lord' is their strength.

The Provincial President, Mrs. W. G. Gourlie, installed the officers. Changes in officers: First Vice-President, Mrs. Robert Bryce; Second Vice-President, Mrs. E. G. Mader; Corresponding Secretary, Mrs. Robert Bryce; Assistant Young Women's Secretary, Mrs. G. Troyer; Mission Band Secretary, Mrs. M. Clifford; Hospital Secretary, Mrs. Wm. Hussey.

The Rev. Thos. Murphy welcomed the delegates to St. Andrew's Church, and during the supper hour greetings were given by the Rev. P. G. McCrae, Moderator of Synod, the Rev. James Evans, Moderator of Presbytery, and Mr. Murdo Pollock of the P.Y.P.A. Miss E. Vincent spoke briefly on ''Community House'' work. At the evening session, the Rev. G. Marsh of North Vancouver gave a most interesting and revealing address on ''A Student Missionary's Work''. For the closing words Miss Sybil White also took as her subject ''For the joy of the Lord is your strength''.

MANITOBA

Mrs. W. S. Nairn, 523 S. Vickers St.,
Fort William, Ont., Press Secretary

SUPERIOR Presbyterial—At the January meeting of St. Andrew's Auxiliary, Fort William, Mrs. W. J. McGregor took the Bible study and gave an interesting and instructive New Year's message. In the missionary study on ''The Indians'' Mrs. Morris of Port Arthur dealt particularly with the life of the Indian boys and girls at the Cecilia Jeffrey School, Kenora, their work and recreation and special field days. This was enjoyed by the members, who are especially interested in this school. In February Mrs. G. Norman took the Bible study on the story of the Good Samaritan. In the mission study Mrs. H. R. Grant's subject was ''The French''. She told of the growth of the work carried on under the Presbyterian Church in Quebec until 1925, and of the development of new French work begun at the request of French Canadians a few years ago.

Two interesting papers on the new study on "British Guiana" were given at the meeting of First Church Auxiliary, Port Arthur; Mrs. J. C. Dobie dealt with the country, its size, climate and natural resources; and Mrs. George Stirrett with the people, from the days of slavery up to the present time.

Winnipeg Presbyterial — On January 28th Miss Ada Adams conferred with the Winnipeg Mission Band leaders. A review of the study book for 1944, a discussion of methods of teaching it, a practical demonstration on handwork, suggestions for dramatization as illustrated in the study book, and discussion of various other activities, made a very pleasant and profitable evening. The leaders extend sincere thanks to Miss Adams.

On February 15th, the Calvin C.G.I.T. invited the Auxiliary members to a worship service specially prepared for C.G.I.T. groups on the theme "Followers of the Way". Miss Shirley Gillis presided. Miss Barbara Muir read the Scripture lesson, and the girls sang. Mrs. Wm. D. Halliwell, a missionary, was the speaker. The C.G.I.T. is under the supervision and leadership of Miss Isabel McLeod.

It is with deep regret that the Calvin Auxiliary records the passing on February 6th of Mrs. G. T. Leckie, one of its most faithful and esteemed members, at the age of 78 years. The funeral service was conducted by the Rev. W. Johnstone, former minister of Calvin Church. Deeply interested and sincerely devoted to the Church and missionary work, Mrs. Leckie served in many capacities. She had been Recording Secretary of the Provincial Society and Honorary President of the Presbyterial and of both Societies in her home church—the first meeting of Calvin Auxiliary was held in her home; she also served as church organist and as a Sunday School teacher. She will be sadly missed by all who knew her. To her husband, her daughter, Mrs. H. Smart, Port Arthur, and her son, Capt. G. C. Leckie, the Auxiliary offers deepest sympathy.

ONTARIO

Mrs. J. R. Hill, 250 Cooper Street, Ottawa, Press Secretary

PROVINCIAL Annual Meeting, April 18, 19, 20, MacNab Street Church, Hamilton; Representatives — Board of Management, Presbyterial Girls' Organizations Secretaries; one other from each Presbyterial. No reduction in railway fare. Billeting—Mrs. F. MacDougall, 17 Rutherford Avenue, Hamilton; Railway Secretary—Mrs. J. Hill, 52 Queen Mary's Drive, Toronto.

Barrie — Knox Auxiliary, Midland, entertained the Ladies' Aid at the first meeting of the year. Very encouraging reports were presented, and a sketch of our work in British Guiana was given. In all, a very inspiring meeting.

Chatham—Mrs. E. A. Wright, Wallaceburg, was elected president at the 30th annual Presbyterial meeting, held in Chatham, and Mrs. W. E. Stauth, retiring President, became Young Women's Secretary. Miss Frieda Mathews told of present and post-war needs, and also pictured the work of the deaconess in war industry communities and on a frontier field. She stressed the great need of more trained young people for fields of service. Dr. M. Scott Fulton extended greetings.

Mrs. Noble Law, President of Dresden Auxiliary for a decade, was honoured.

Guelph—With the motto "Let us Love more—Pray more—Share more", the Presbyterial took a forward rather than a backward look at the annual meeting held in Knox Church, Guelph. The allocation was exceeded; much credit for this was attributed to the use of the "Prayer Calendar", prepared by Miss Maddock. Full reports were presented and much inspiration was received from Miss Matthews' fine address. Miss Matthews also installed the officers. Mrs. H. L. Bennie gave the closing words and the Rev. J. C. Grier pronounced the Benediction.

Glengarry held a full Executive meeting in January. The annual Presbyterial meeting will be held in May at Finch.

Hamilton—Reports presented at the annual meeting told of a year of intensive activity. The allocation was reached, and the number of *Glad Tidings* subscriptions increased. The Right Rev. Beverley Ketchen, Moderator, in a challenging address, said: "We must have a more aggressive policy. . . . We need another James Robertson, another Andrew Grant to fuse the East and West. . . . We need to be startled out of our complacency, frightened out of our indifference." Mrs. Quinn, recently from India, reminded members that "Hindu" and "Mohammedan" are religious terms, not racial. She praised British rule. Said Miss Frieda Matthews, "We must bear in mind the changing thought of the people to-day and adjust our missionary work to meet this new challenge." Mrs. Donald Munro, who was re-elected President, gave an encouraging address, "We shall succeed if we have the courage and faith to believe that God will guide our work," she said. Mrs. H. C. McKellar conducted the Question Box. To Miss Annie J. Ritchie Mrs. J. W. McLean presented an Honorary membership certificate, framed. Mrs. V. A. Smith brought Provincial greetings and the Rev. S. H. Hill led in the opening devotions.

Huron—Delegates from Auburn, Clinton, Exeter, Goderich, Hensall, and Seaforth were present at the 58th annual meeting, held in Clinton. Reports showed good work done in every department—the allocation was reached, and there are more subscribers to the *Glad Tidings.* Miss L. Jeckell, Home Helpers Secretary, said that while the number of calls and the money contributed could be tabulated, the influence of these consecrated women could not be measured by figures. Mrs. H. Jack was re-elected President, and Mrs. Greig, Seaforth, installed the officers.

A new club, "Boys' Christian Commandos", with 30 members, has been formed in Goderich. The boys are providing their own material and making all kinds of useful articles to be sold later. Best of all, they realize they are part of the Church, and the training they receive will help them to become the kind of men God would have them be.

Kingston—At the Presbyterial Executive meeting at Kingston it was announced that the allocation was exceeded. Mrs. Penwarden gave a fine report of the Girls' work. A new C.G.I.T. group has been organized in Gananoque, the 17 members meeting every week. Miss M. Henry led in devotions.

Lindsay — An increase in literature sales and in *Glad Tidings* subscriptions, a new Girls' group at Uxbridge, more members in Beaverton, were highlights of reports presented at the annual Presbyterial meeting in Lindsay. Miss Louise Reith as guest speaker stressed the privilege of belonging to the Women's Missionary Society, and the responsibility of the individual member to share in the work, thus bringing encouragement to remote groups, and the value of membership committees. The leaflet ''I shared this Adventure'' was recommended. The Mission Band award went to Woodville. Mrs. Begg, Miss Agnes Dickson, and Mrs. Neil Wilkinson led in devotions.

London—Addressing the Presbyterial at its 30th annual meeting, Dr. W. A. Cameron, Secretary of the General Board of Missions, outlined work in the Far East, stating that eight months after the last missionaries had left Formosa, they learned that the 25 congregations had increased to 30, that the Christian Hospital was still carrying on its work of mercy, and the Theological College was also continuing. He also referred to the Japanese attitude to the Christian Church. Mrs. G. D. Ralston, Principal of the Missionary and Deaconess Training School, spoke on the work of the School, describing the life of the students and outlining the course of studies. She stressed the need for Christian workers and appealed to the women to keep the work of the Church before the young people in their homes. Mrs. J. A. MacLean presided. Mrs. W. C. Wheaton, Port Stanley, is the new President.

Ottawa—Once again the Presbyterial gratefully acknowledges a gift of $200 from Mrs. J. R. Hardinge, of Coe Hill, Ontario.

Stratford — St. Andrew's Auxiliary, Stratford, invited the Mission Band members to supper. Members of the Band put on the programme, awards for the year were presented, and officers installed. Splendid co-operation!

Toronto—At the Presbyterial annual meeting in Calvin Church exceptionally fine reports were presented. Total givings from all organizations amounted to $29,875.35, the Young Women's Department having an increase of $500.00. Bringing greetings from Presbytery, the Rev. J. B. Thomson said, ''In the face of all difficulties we should go forth in the name of our Lord, who giveth victory.'' Dr. W. A. Cameron spoke on Missions in the post-war world. Work is going forward, despite handicaps. There will be great changes in India, and in China, which will affect missionary work. In a general conference, led by Miss Pelton, Miss Reith, and Miss Matthews, suggestions were made for making an Auxiliary meeting interesting. The evening session was in charge of the Young Women's Department, with C.G.I.T. members forming the choir. Mrs. William Rae told of work done in West China, and the Rev. A. Neil Miller spoke on Church Maintenance. The Rev. J. Wasson closed the meeting with prayer. Mrs. W. M. Hall was re-elected president.

QUEBEC

Miss Mary Greig, 2168 Paris St.,
Montreal, Press Secretary

MONTREAL Presbyterial — The annual Presbyterial meeting was held in Montreal, January 31st to February

2nd, Mrs. R. A. Kerr presiding. Special features noted in the reports: The number of exchange meetings, one Auxiliary visiting another and being responsible for the address—The many conferences of departmental secretaries that had been held—The advance in financial and membership responsibility assumed by the young women—The growing interest in the Auxiliary Bookshelf idea—The results that can be achieved by the Welcome and Welfare Department; 21 people had been brought into the church.

Poster Display — Three posters on Girls' Work all had the same arresting caption, ''What of our Girls?'' The Welcome and Welfare Department pictured the baker, the milkman, etc., at the newcomer's door. ''Is the Welcome and Welfare secretary there also?'' Every department had a poster or display—there were photos of British Guiana and the bauxite mines there; the names and addresses of all our deaconesses and missionaries, and some inspirational posters.

Guest speakers—Mr. Wm. F. Rae of the China Inland Mission gave an inspiring recital of experiences of God's care and God's peace in the midst of danger and privation in West China, on the Tibetan border. ''Ask and ye shall receive''—His promises are sure. ''Who then will go for us?'' was the theme of Miss Frieda Matthews' addresses, as she told of the great need for deaconesses in Canada and missionaries for overseas. We have reason to believe there will be some response to the appeal. Miss Burdick brought some children from the Chinese Church to sing a song about the map of Palestine, giving in rhyme the location of well-known places.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA,
PRESS SECRETARY

REGINA Presbyterial—Coming from Perth County in Ontario to Saskatchewan in 1909, Mr. and Mrs. John McKenzie settled six miles west of Strasbourg. There Mrs. McKenzie started the first Sunday School in the Southcote district; she was responsible, too, for starting the first branch of the Women's Missionary Society and the first Mission Band. This Busy Gleaners Band, under her guidance, was for many years the banner Band in the Presbyterial, for money raised, attendance, and number of new Life Members. Mrs. McKenzie became a Life Member of the Society while working in these groups. Mr. and Mrs. McKenzie, who are both active members of Knox Church on the Arlington Beach Mission field, of which for many years Mr. McKenzie has been an elder, celebrated their golden wedding on January 22nd.

Saskatoon Presbyterial—At the February meeting of St. Andrew's Auxiliary Mrs. Early reviewed the first chapter of the study book *Focus on British Guiana*, referring to the early history of the country, the early settlements, the mixed population, the climate, the products, and outstanding characteristics; she described British Guiana as a colony having special relations with Canada, and spoke of our Canadian Presbyterian missionaries working there at the present time. The devotional period was conducted by Mrs. A. Watson. The study of the Book of Acts was begun, with Miss M. E. Anderson leading the discussion.

Treasurer's Statement

January and February, 1944

RECEIPTS:

Rosedale Presbyterian Church W.A., Toronto, “India Famine Relief”	$ 25.00
Knox Church Sabbath School, Toronto, “Mrs. Dickson and Mrs. Mackay, British Guiana”	250.00
A Friend	1.00
A Friend, “Chinese War Relief Fund”	50.00
“Christian Literature for Latin America”	50.00
Miss Helen Hunter, Toronto	10.00
Mrs. W. H. Mitchell, Toronto, “Christian Literature”	10.00
Duff's Presbyterian Church, Puslinch, Ont.	11.00
Ewart Trust Fund, “Education of Missionary Candidate”	137.00
Birtle Indian School	3,956.32
Cecilia Jeffrey Indian School	5,517.11
Sale of Life Membership pins	37.00
PROVINCIAL GIVINGS:	
Ontario	2,800.00
Manitoba	80.65
Quebec	375.00
	$13,310.08

DISBURSEMENTS:

Hospitals:	
Canora	$ 326.66
Rocky Mountain House	500.00
Weirdale	331.50
Chinese in Canada	1,820.60
Indian Schools:	
Birtle	608.32
Cecilia Jeffrey	718.32
Birtle, Government Grant	2,867.98
Cecilia Jeffrey, Government Grant	4,423.09
Mistawasis	90.00
Saskatoon Residence	150.00
Supplies, Provincial	443.31
India:	
Bhil Field	1,006.70
Jhansi Field	5.87
British Guiana	1,460.00
Life Membership	4.70
Insurance	54.60
Publications	1,287.53
Deaconesses	4,563.21
Organization	2,117.48
Candidate	92.00
Christian Literature	545.00
French Work	161.66
Exchange	36.29
Administration	1,296.97
War Services	850.00
Children's Centre, Vancouver	10.00
Deputation	75.00
Grants	3,519.81
	$29,366.60

RESERVE FUNDS:

RECEIPTS:

Special Fund—	
Payment on Prince Albert Residence	$ 66.50
Payment on Vegreville Residence	199.50
Legacy Fund—	
Payment on Toronto House	50.00
Pension Fund—	
Transferred from General Fund	1,000.00
	$1,316.00

DISBURSEMENTS:

Legacy Fund—	
Building Church in British Guiana	$ 750.00
Purchase of Elmwood Mission, Winnipeg	638.50
	$1,388.50

(MRS. DANIEL) HELEN M. STRACHAN, ***Treasurer.***

New Organizations

Manitoba

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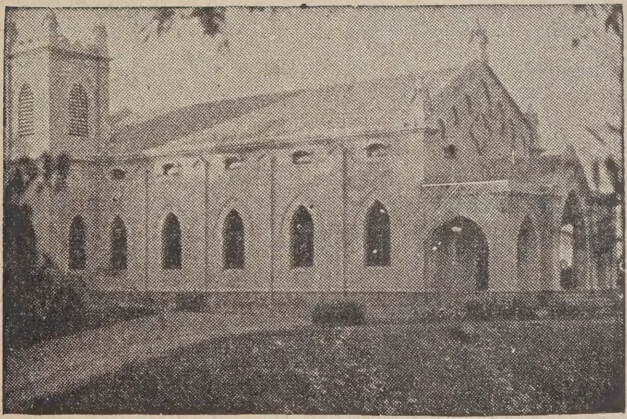
Vol. XX MAY 1944 No. 5

THE GLAD TIDINGS



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The Glad Tidings

Vol. XX TORONTO, MAY 1944 No. 5

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

When Dr. and Mrs. J. S. Shortt moved to Kincardine at the end of March, Mrs. Shortt resigned as a member of the Council Executive. Her resignation was accepted with great regret, members expressing their warm appreciation of all she had contributed to the work of the Board, of which her wide experience in all branches of the Society and her wise judgment made her a highly valued member, one whose influence will continue to be felt among them.

On April 4th the Council Executive cordially welcomed Mrs. S. W. Crabbe to her first meeting as a new member of the Board. For several years Mrs. Crabbe has been president of the Janet Geggie Auxiliary at Parkdale Presbyterian Church, Toronto.

Miss Lily Simpson, who returned to Canada at the end of March, was a welcome visitor at the Council Executive meeting on April 4th. She told the members of the work she had been doing in British Guiana, expressing the hope that someone could be sent to take her place there. She was assured that the Women's Missionary Society intended sending another missionary to British Guiana, now that she was about to return to the Jhansi Field in India.

Miss M. E. Anderson, who returned to Canada when the missionaries withdrew from the work among Koreans in Japan at the end of 1940, has been appointed to work in British Guiana. For two years Miss Anderson has been serving as a deaconess under the Presbytery of Saskatoon, working chiefly in the city of Saskatoon.

Miss H. W. Davies

All interested in the work among the Chinese in Canada would be sorry to hear of the death on April 3rd of Miss H. W. Davies of Brockville. Nearly all her life she worked among the Chinese, whose friend she was. For a considerable time the Women's Missionary Society gave her an honorarium, that she might carry on her wonderful work in Brockville and also visit the Chinese in other places in Eastern Ontario, distributing supplies where these were needed. It was fortunate that the Rev. D. A. Smith, Superintendent of Chinese Work in Canada, was in the East and could be present at the funeral service in Brockville. To Miss Davies' sister the members of the Women's Missionary Society extend their sympathy.

For Chapel in Kunming

The Women's Missionary Society has made a grant of $1,000 towards the building of the Chapel that has been such an urgent need in Kunming. Our readers will remember that both Miss Gibbs and Mr. Jasper wrote some months ago of having to leave the building which had been the centre of their work in that city. The Y.M.C.A. kindly gave them the use of a large room for a time, but the hope was that a Chapel could be built. The Christians in Kunming are raising a good deal of the money needed, and the Churches in the United States and Canada that co-operate in the work in Yunnan have been asked to help. In his News Letter, page 189, Dr. Fisher quotes from the Rev. T. K. Chiu's letter telling of their plans for the Chapel.

An Interesting Year in British Guiana

To the Council Executive on April 4th Miss Simpson gave this account of her work in British Guiana.

THE year in British Guiana has been a wonderful experience to me. There I was able to study the Indian people out of their own setting, as it were. The work was most interesting, although very different from that in India.

When I arrived I wondered just what my work would be, but it was not long before I realized there was much to be done. I started to work among the women. Then I had to help ''manage'' the schools. We have 30 Primary schools in British Guiana and the missionaries have to manage them. At the very first meeting of the Mission Council after our arrival, Miss Douglas and I were appointed members of the Governing Body of these schools and when the Governing Body met after the Council meeting, I was appointed manager of two schools and co-manager of five others. Now this is not so complicated or such a heavy responsibility as it sounds, as managing the schools just means that we visit the schools once a month to inspect the registers, attend to the correspondence, and appoint and transfer the teachers with the approval of the Education Department. And we have the opportunity of giving religious instruction in these schools. I was glad to have two schools in Essequibo as it gave me an opportunity of working among the women in Leguan. Being co-manager of the five schools in Demerara, I was able to help Mr. Elder, the Field Missionary in that county, and also organize women's groups in the five places where the schools were.

The first few months I could visit these places by train. Leaving Georgetown in the morning, I would go to a certain village, first visit the school and do what was to be done there, and then visit the Christian homes, as well as one or two homes where the people were not Christian but were interested. In the afternoon I had a meeting with the women and returned to Georgetown on the afternoon train. Last September all the afternoon trains were taken off, and this made it much more difficult for me to visit these places. Most of this work had to be done on Mondays, as for some reason or other all the East Indians on the plantations take this day as a holiday. The women as well as the men work on the plantation so that it is almost impossible to get the women out to meetings except on a holiday. When the trains were taken off, Mr. Elder kindly offered to drive me to the five villages on the East Coast, but then I had to do two or three places in one day. Later we arranged that I take his car myself on these trips and I got a driver's licence. I now left early in the morning, visited three schools, inspecting the registers and attending to any school business there was, and had Bible study with the upper classes. Then I had two women's meetings, getting back to Georgetown about 5 p.m. Many places could be visited on other days and could be reached by boat or train.

I was very much encouraged with the work on the Island of Leguan, at the mouth of the Essequibo River, the people here were so responsive, especially the women. On my last Sunday in British Guiana I went to Leguan and took the four services on the island. The women showed their appreciation of what I had done by presenting me with a beautiful silver necklace and an address in which they said they had never had a lady missionary who was able to take so much interest in them or spend so much time with them—when there were fewer missionaries they had not had time to visit all the places. They wished me to convey to the members of the Women's Missionary Society their thanks for sending a lady missionary and hoped that another would be sent very soon to take my place.

My knowledge of the Hindi language was an added attraction and gave me an opening into all the places and I feel sure that, because of this, people took me into their hearts. They felt that because I had served in their mother country and knew the language we had something in common.

Besides the women's groups in Demerara and Essequibo, two girls' groups were organized, one in Georgetown and one in Leguan. This has been a very encouraging part of the work. The group in Georgetown has grown from 16 members to 43, with an average attendance of between 25 and 30. The group in Leguan was organized shortly before I left, but the women were very happy to have an organization of this kind for their girls and co-operated in every way. I was told that because of the rice cutting there were not so many girls present at that time as there would be, yet 26 girls were present at the meeting.

The opportunities are great in British Guiana. The work that Miss Douglas and Mrs. Mackay are doing in religious instruction in most of the Primary Schools in Berbice is very important; in fact, I feel that we must carry out this evangelistic programme in the schools.

Four thousand churches in Britain have been destroyed or damaged by German bombs, but the churches "are facing their tasks of reconstruction in a gallant and high-hearted manner", said the Rev. W. Cecil Northcott of London, when speaking in Boston on March 8th. —*Press Report.*

Grateful for Interest of Women's Missionary Society

From letters received by Mrs. Strachan regarding the Society's contributions for Presbyterian Churches in England, Scotland and Ireland that have suffered through air raids.

The Very Rev. John White, C.H., D.D., LL.D., Convener of the War Damage Committee of the Church of Scotland, writes:

''I wish to acknowledge the very great interest that the Women's Missionary Society of the Presbyterian Church in Canada have shown in the difficult situation created in many churches through damage by enemy action. Will you please convey to the members of your Society the cordial appreciation of your generous action by the members of my Committee.

''I had the privilege of visiting Canada and some of the churches many years ago. To-day I have one or two men trained up in The Barony Church of Glasgow who keep me informed of the happenings in your Church. Unfortunately the war has prevented inter-change in the holiday months and this has been a regrettable loss. I sincerely trust that a very short time will see the end of hostilities. We are very proud of our kinsmen from Canada.''

In sending an official acknowledgment, the Secretary of the Committee, G. Mercer Robertson, adds: ''Fortunately there has been little further war damage in Scotland during the past year, but we are now approaching a period in the war when further damage of an extensive kind is to be anticipated and when there will be calls on the Fund.''

From Mr. John McCaughey, of the Presbyterian Church in Ireland:

''I wish to thank you most heartily for this further token of your interest in the home Church. Our people were greatly touched by the earlier tokens that you gave and I am sure there will be equal appreciation of your continued evidence of sympathy. The gifts that you have already sent have brought much comfort to many in distress.''

From the Rev. W. T. Elmslie, General Secretary, Presbyterian Church of England:

''Your new gift comes at what may very well prove to be an appropriate time, for as you will have read in the papers raiding has recently been resumed over here on a somewhat larger scale than during the last 2 or 3 years, and although so far our churches have not suffered very seriously in the latest series of raids, a certain amount of damage has been done and some of our people have been affected. In due course I will write and let you know how we spend this latest gift. Meanwhile I would express our deepest gratitude.''

Of the use made of the amount sent last year, Mr. Elmslie says:

''We eventually decided to divide it into two. Half of it was allocated to our congregation at Norris Green, Liverpool; this is a comparatively new cause in a big new working class housing area, it has had heavy debts in respect of its buildings ever since it was founded, and during the blitz was rather severely damaged. The cost of repairs will, of course, come from the Government, but we thought that it would greatly encourage the congregation to use your gift to help them to clear off the old debts. As a matter of fact, with this help and with help provided from various other sources I think that most of these debts will very shortly be cleared, and as the congregation is just getting a new minister this should enable it to go forward with fresh heart.

''The remainder of your gift has been sent to our congregation at Woolston, Southampton. This was in a fairly flourishing condition before the war, but the whole region was very badly damaged two years ago and the church also suffered severely. The population of the district was dispersed and the cause has been maintained only with difficulty; now, however, people are returning and the congregation is showing new life. Your gift has brought very great encouragement to them, as you will see from the letters that I enclose from the Interim Moderator and from the Woolston folk themselves.''

In his letter to Mr. Elmslie, the Rev. K. D. Keay, Portsmouth, Clerk of the South Coast Presbytery, wrote:

''I hope that you will make known to the generous friends in Canada how greatly their gift will be appreciated. Southampton has suffered very heavily from enemy attacks and no part of it more severely than the area in which this Church stands. Few houses remain undamaged and a great many are totally destroyed. The congregation has been scattered over a wide area and for some time there seemed little hope of any revival of congregational life until after the war. Recently, however, a number of people have returned and there has been a very welcome and marked renewal of Church life and activities, especially among the young people. This unlooked-for gift will be doubly welcome because it will help those responsible to take advantage of the opportunities that are presenting themselves.

''Please tell our Canadian friends that the people of Woolston will give thanks to God for their gift.''

The Treasurer of the Woolston church, in a letter addressed to our Women's Missionary Society, expresses the congregation's appreciation:

''This is exceedingly gratifying and we feel that we ourselves must express to your Society our appreciation of your generosity. It is stimulating to receive this practical expression of your sympathy and a sign of the community of interest that unites our world wide Church.

''We are sure you will be interested to know something of the church which you are assisting—St. Mary's Presbyterian Church, Woolston. The blast from nearby bombs blew out nearly all the windows and caused a certain amount of structural damage to the church hall at the back of the church. Fortunately, however, the damage is not as great as might be expected, although to put the church in proper repair will cost a few hundred pounds. Our greatest worry is that the bulk of the office-bearers and congregation have scattered to various outlying districts owing to air raid damage to their homes and the actual attendance at the services is very poor. . . .

''It will also be a matter of interest to you to know that amongst the members of our church are included those who were associated with the construction of the ''Saguenay'' and ''Skeena'', two destroyers built at Woolston for the Canadian Navy and completed in 1931. You will see, therefore, that the connection between St. Mary's, Woolston, and Canada is an intimate one.''

Facing the Task Ahead

By Miss Louise A. Reith

''WAR is only a temporary happening—the Church of God is permanent.'' With these words the Bishop of Worcester gave the proper perspective to a discussion on the question ''What to do about Missions?'' which took place in the British Ministry of Information in the early days of the present war. As one attended the various sessions that made up the spring meeting of the Board of Managers of the Missionary Education Movement of the United States and Canada, one felt that the same words could be said to express the sincere conviction of those interested in missionary education on the continent of North America.

Much of the time between the evening of March 17th and noon of March 21st was spent by various committees in considering study themes for this coming year, next year, the year following, and the year following that. Not only must themes be thought of but it must be decided how those themes can be presented in the best possible way by means of study books, reading books, drama, and visual aids to adults, young adults, teen-age boys and girls, and children. This is no small task when one realizes the varying needs to be found in the churches of the cities, towns, and country districts of the United States and Canada.

Inspiration was needed to make such plans, inspiration that would make very real the true and only reason for Missions. Such inspiration was not lacking. At the Service of Worship on the Sunday morning Dr. A. V. Casselman pointed out how necessary it is that we present-day Christians realize as did St. Paul that we are ''debtors'' to those who do not know the message of the Gospel and that we must be ''ready'' to give that message to the world and to ''go'' to present it to the best of our ability. Linking with this the 19th verse of the 29th Chapter of Acts—''After I have been there (Jerusalem) I must also see Rome''—Dr. Casselman stressed the need of first *seeing* Jerusalem and realizing the full significance of the happenings there before we can go to ''Rome'' or any other place to present the Gospel message.

Practical help and a world outlook were given by Basil Mathews and Cecil Northcott who, through their books, have contributed and are contributing so much to missionary education. For us on this continent who go about our work from day to day in comparative safety Mr. Northcott pictured the difficulties faced and met by the London Missionary Society. Looking to the task ahead, he urged the need for all Christians wherever they might be to realize that the Kingdom of God cannot be achieved by ingenuity or by Boards but is a movement from God downwards drawing men together. We need to ask ourselves the question ''What is it all for?''—this work that we are trying to do—and to realize that history is a great teacher and, learning from it, try to recover something of what our fathers experienced one hundred and fifty years ago when most of the great British Missionary Societies were formed—a deep and lasting Gospel.

From time to time throughout the various sessions one great need was stressed so often—the need to get over to the young people of the Church to-day the thrill and call of Mission work. Sometimes we feel that to the average citizen missions and missionaries do not mean a great deal and then we hear something that makes us wonder if we are correct in feeling that way. That the name of David Livingstone meant something to some citizens of London, England, is proved by the following incident. London had been enduring severe bombings for many weeks, then one night the Literature Building of the London Missionary Society was hit. Within that building was a strong-room which had been believed to be impregnable, but such was not the case. On one wall of that room was a map that had been made by David Livingstone—after the bombing both wall and map were reduced to fragments. The next day when men came to clear up the débris they were told that in amongst it were the fragments of David Livingstone's map. They knew about him, his devotion to the cause of Africa, and what his work had meant to that continent. Patiently they set to work to clear up the débris and not only to clear it up but to sift it, in order to find as much as possible of the map. So carefully and thoroughly did they search that in the end all of the map except four square inches was recovered and put together again. Scarred but comparatively intact, that map stands to-day as a proof that even in the midst of bombings hard-working men had time to pay tribute by patient, wearisome work to a great man and a missionary!

And if the Maker of the sun and the flocks of stars could say so homely, 'I will light thy candle,'—canna we poor creatures light them for each other?—*Mary Webb.*

Refugeeing in Free China

By Miss Margaret H. Brown, Chengtu, West China

Appointed in 1913 to work in China under the Woman's Foreign Missionary Society of the Presbyterian Church in Canada, Miss Brown served for some years in North Honan, before joining the editorial staff of the Christian Literature Society, Shanghai. Since 1925 she has been a missionary of the United Church of Canada. She recently returned to China after furlough to resume her work with the C.L.S.

RETURNING to China has been a stimulating experience with more than a little flavour of adventure. The two and a half year period of my absence has changed the whole outlook of the Chinese people and indeed of the whole world. We now date all events in relation to their incidence before or after the outbreak of the ''Pacific War''. Anyone who has not been in this country since can no more understand the completely changed conditions than can Canadians here who have not seen their own country since it reached something approaching total war.

The first thing which strikes the newcomer to Chungking is the air of prosperity. People look well dressed and well fed. The great majority of them now wear leather shoes. Money is poured out everywhere freely. Even a coolie pulls out a big wad of five, ten, twenty and, at times, even hundred dollar bills. A newcomer's eyes fairly pop out of his head at the sight, especially if he lived in China before the war. Soon he begins to discover that money is meaningless. The children play with five and ten dollar bills as they used to with the old copper *cash* with a hole in it. People do not want money. They want commodities. The strange thing is that they have money to pay for them. Actually it is the foreigner who seems to be the poor relation because money from abroad comes in at a fixed exchange. Prices are fantastic. Take, for example, such an ordinary thing as sugar. At the present moment the price is the equivalent of two Canadian dollars per pound. Coal, which used to cost $38 to $40 Chinese dollars per ''*wan*'', now costs fifty thousand, or more than five hundred Canadian dollars, per ton, at the present rate of exchange. Small wonder the person who is paid in currency other than Chinese is the poor relation.

Perhaps you are wondering why relief funds are needed for China. Chungking and Chengtu are set in Szechwan, probably the wealthiest province in all China. I have been told on good authority that this province has over forty varieties of fruits and over fifty of vegetables. The land is very fertile and well watered by the irrigation system worked out thousands of years ago. But there are sections of China where the worst form of famine exists. Honan and Kwangtung provinces are perhaps the most serious of these famine regions. While Honan has often been subject to droughts and famines, Kwangtung has been one of the richest of the provinces and has almost never before known such conditions. Of course, the whole coast line of that province is in the hands of the Japanese and this has partly throttled the economic life of the province.

With the cost of living more than one hundred times what it was before the war, why has the whole country not collapsed economically? That is a question which many have asked. The answer is to be found in the nature of the financial set-up of China. For the most part, the nation is largely still an agrarian one. Rice is the standard of values and not money. Increasingly salaries are set for workers in terms of their food plus so many bushels of rice. The government collects taxes in rice and makes allowances to schools, factories, etc. at a price many times below the market value. In this way a large percentage of the population achieve stability. Their additional rice can be sold at a high rate, which gives them cash for other commodities. On the whole, therefore, College professors, and people paid from fixed funds from abroad, suffer more than others. Also the ''down-river'' people—and this includes ''down-river'' missionaries—suffer a good deal because they have no worldly possessions and are forced to buy what they need at these appallingly high rates. Actually most of them do without things. In Chungking I met many of these ''down-river'' young people who had come out from Shanghai in the last year or two. They still look well-dressed because they brought with them good clothes. But they have to live under very difficult conditions. Living accommodation is almost impossible to secure and is poor in quality. I heard of a number who came out and just could not stand living in a place where there were no modern conveniences or sanitation. The cold, damp weather makes life in unheated rooms anything but a pleasure. Yet I never heard a complaint, even though I felt sure they often thought of their steam-heated homes, offices and schools back in Shanghai. ''You get accustomed to the climate,'' they assured me smilingly as they welcomed me enthusiastically. I was one with them, for I, too, was a ''down river'' refugee. Soon I felt that the warmth of their welcome more than made up for the perils and discomforts of my journey and the disabilities under which we labour. Return was more than ever worth while.

In such a situation the Christian Literature Society finds itself in considerable difficulty. Our fine nine-storey building, which used to bring us a good income in Shanghai, is entirely subject to Japanese control. The Chinese members of staff there have already been reduced to three or four, but they carry on as best they can with what income is still available to them from the building. We recently received a smuggled copy of a very fine new Art Calendar for 1944. It was one of the first intimations that they really are able to publish some things for the occupied areas. In this we rejoice. But for Free China we have only the grants which come from abroad at the low fixed exchange. To give an example of how little can be done with funds, I shall quote from our last United Christian Publishers meeting. The subject of reprinting the abridged edition of the Hymns of Universal Praise came up. This edition contains only 150 Hymns, while the original had about 600. To print 5,000 copies would require the sum of one hundred thousand dollars, Chinese Currency, or just about half the total amount of all funds received by the Society from abroad during the year 1943. In Shanghai all reprinting was done from sales account, but in these circumstances, no matter at what price you set the book, by the time a large issue is sold the money is nothing like sufficient to reprint. This estimate would necessitate our fixing the price of this abridged edition at seventy dollars per copy, whereas the full edition used to be sold for $1.85. Moreover, we have no stocks of books on hand and everything has to be reprinted here. One can readily see that the Society can do a limited amount of printing unless it receives greatly increased grants. However, since the formation of the United Christian Publishers, with five of the Publishing groups participating, we have been able to pool our resources and make the money go farther and thus have a creditable list of publications for 1943. But the rise in costs has been so speeded up in the first two months of 1944 that we fear for the future.

Early in 1942 Mr. Terry and the C.L.S. felt concerned about the difficulty of distributing literature in other parts of Free China. He made a survey and in January of 1943 proceeded to Hengyang, Hunan, from which centre he has been working since that time. We are pleased to know that he was able to print over 2,000,000 pages of Christian literature before the end of the year and sold nearly a million and a half of that amount. Both paper and labour are cheaper there and the whole Society might have considered transferring there except for the fact that Chengtu has libraries and books available here for writers not available elsewhere. But Chengtu is the city with the highest cost of living in Free China and it may be that later on we shall have to do most of our printing in Hengyang. Already we have had the first book of

Pictorial Life of Our Saviour published there and Susan Isaac's *The Nursery Years.*

Happy Childhood goes out regularly and, though slowly, eventually reaches different sections of Free China. Miss Tsui, a young refugee girl graduate of Ginling College, is now the Chinese editor. Another young refugee from Hongkong is editing the *Woman's Messenger.* She is a graduate of Lingnan University and has much experience in editorial work. There is ample evidence that our magazines are appreciated. When in Chungking I visited the Headquarters of Madame Chiang's Women's Advisory Committee of the New Life Movement. One after another of the leaders there told me that they had read *Happy Childhood* when they were young and that later they had subscribed to the *Woman's Messenger.* Since republishing in Free China, fine tributes have been paid to our magazines. Indeed, I do not think you can exaggerate the need for literature for children in China now. We have failed to discover any other magazines for children still being published, and a child's book is rare indeed. How one does long for ample funds to reprint many of the attractive books we had in Shanghai both for women and children! It is in war time more than at any other period that children need the kind of literature which will build up high ideals and ethical standards as well as help them to understand and love the peoples of other countries. Of such literature there is almost a complete dearth except for the little trickle we are able to send forth.

Summer Will Come

Winter is gone!
The cold, sharp gales
That cabined and confined
Each man, and beast, and bird,
Have given place
To soft, sweet winds
That whisper to the Earth
At God's commanding word.

The Spring is here!
The gentle sun
Pays court to bush and tree,
And waits their glad rebirth.
Yes, once again
Thrice welcome Spring
Returns, unperceived,
To fill the world with mirth.

Summer will come —
If we but wait.
And Nature, all ablaze,
Will hold triumphant sway.
The flow'rs will bloom,
The fruit trees bear,
And fields bring forth their grain,
On His appointed day.

—*May C. Smith.*

News of the Church in Yunnan and Kwangtung

A CHURCH of Christ in China News Letter sent out by Dr. A. J. Fisher, formerly Secretary of the C.C.C. in Canton, and a letter to Mrs. Strachan from Dr. W. H. Clark, Secretary of the North American Boards' Advisory Committee, give recent news of the progress of the work in Yunnan.

From Kunming, Yunnan, the Rev. T. K. Chiu, the pastor, wrote on February 10th:

> ''On Sunday January 30th, 1944, we had fourteen baptisms in the church, six adults and six babies and children. Among the six adults are Professor Shin of the National Yunnan University and his two daughters, Dr. Walter Hsueh's youngest son, a Miss Hkang and a Miss Siu, a nurse in the French hospital.
>
> ''Just now we are busily engaged in making plans for putting up a temporary place for worship at Hsi Pa. The total cost of the building will be $560,000.00 (National Currency), if we use ''mud brick''. If we use the burnt brick, it would cost us nearly $800,000. Five of our church members have promised to raise $50,000 each; ten promised to raise $10,000 each, and the rest of us will try to do what we can. We are planning to give two nights' concert to be held in the Zion Church. We hope to get, $100,000 from this. . . . If we start building now we shall be able to hold our Easter services in the new building.''

The husband of one of the new Christians, Mrs. Liang, is the contractor putting up buildings for the U.S. forces in Kunming, and he is arranging for the building of the Chapel at what is said to be a ''very reasonable figure''.

Church collections have been steadily increasing: in November $2,700 was received; in December $3,600; in January $7,100 (about $1,600 on one Sunday). The members of the local church committee, Mr. Chiu says, are all very keen and full of enthusiasm. ''Once they get a Chapel of their own'', Dr. Clark writes, ''they will be able to carry on more systematic work''.

They were expecting Dr. H. H. Tsui, General Secretary for the Church of Christ in China, to come to Kunming in March to visit the work there, with Miss Ch'i, Secretary for the Christianizing of the Home. The latter was to stay for some time to get the women's work started on a better basis.

Mrs. Chiu is ''fully occupied with her work at the New Village Primary School. They have just succeeded in putting up some new class rooms.''

''As we look forward to the work here'', Mr. Chiu concludes, ''we cannot help but see that 'the fields are white already for the harvest'.''

Conditions in Kwangtung:

Mr. E. H. Lockwood, Y.M.C.A. Secretary in Kukong (the provisional provincial Capital of free Kwangtung), writes:

. . . "The suffering of the people is so great that we learn to keep our minds from dwelling on this fact. If we did, we would be defeated. . . . Along with the stories of the suffering on the part of the people, we get thrilling stories of courage on the part of those who are making the best of the circumstances. I have never seen such courage in our people as I am seeing in Kukong today. Equally thrilling are the stories of sharing among the people who are in trouble. Recent events in China have taught the Chinese to share as they have never shared before. I wish I could take the time to tell of what people have done for one another in these difficult times."

In Kwangtung Synod 1943 was a year "of real hardship". For a time after the occupation of Hong Kong (where the Synod had their headquarters after the fall of Canton), with their funds frozen in the banks, their foreign associates interned in the concentration camps, and their Chinese stranded in occupied areas, it seemed for a time as if the work would come to an end. But a number of the Synod Executive members got together in Kukong to organize for renewed effort. All the churches and the District Associations co-operated loyally, and the co-operating missions and the General Assembly Office at Chengtu came to their aid. The salaries of pastors and other church workers had to be doubled at once; even so, they did not have enough to buy rice. The Synod gave further help, and some friends in the United States, Chinese and American, sent extra funds. In spite of hardships the pastors are carrying on.

> "Our primary object is to expand the church work within the Synod. Free China is over-run with refugees from the occupied areas and more and more work has to be done. Evangelistic work is proving most successful. Church workers have constantly to be transferred from one place to another to meet the expanding needs. We are thankful that there are so many willing workers to meet these needs and they are doing a wonderful work.
>
> "We are grateful to God for the opportunity to serve His cause. We give thanks too for the unselfish services our Christians are rendering as they do their share in opening the way of truth. Pray that we may be of greater service to suffering humanity here."

The Kukong Church:

Among the many, many thousands of refugees streaming up the North River, of which Kukong is the principal city, there were many church members from our churches in Hong Kong, Macao and Canton. The mission churches there were already overcrowded. The Church of Christ in China established a centre there, and before long several hundred members from other places were organized into a church. The Baptist Mission released part of their compound for a church building, school building, office and dormitory. The Y.M.C.A. headquarters are in the same place and they are working co-operatively. The church building, which seats from four to five hundred, is well filled at every service. The Pastor is a young man who after graduation from the Union Theological College took three years' training in America. They conduct a school for poor children and carry on relief work.

The True Light Middle School, which carried on very successfully in Hong Kong after they had to leave Canton, later moved to Kukong and erected a temporary building just north of the city, near Kwongchow University and a Government Nursing School. There the School, with its branch in Kweilin, ''is carrying on the True Light tradition of providing a Christian education for girls''.

The Pui Ying Middle School (for boys), after a year at Macao following the fall of Canton, also moved to Kukong, ''with what little equipment they could carry'', bought a fine site and buildings, large enough to house 500 students. How to pay for it with no funds on hand was a serious problem. ''The Alumni came loyally to their assistance'', and the place was paid for and equipped without any debt. The undergraduate students themselves went out to raise funds. Some sold some of their clothes and other articles in order to raise money for their school.

Many of the church members from South Kwangtung have moved to Kweilin (Kwangsi Province), have organized there, and are now working for a permanent place of worship. As a branch of the True Light Middle School has moved there, ''a fine opportunity for church work has opened up''. Another school, under a former principal of Pui Ying, has also moved from Hong Kong to Kweilin where, with 500 students, primary and middle school education is being carried on in a Christian atmosphere.

The number of Indian Christians in the Indian Army has increased more than 30 times since January 1940. It was stated at a session in the Legislative Assembly that in the public interest it was better not to give actual totals. It is however evident that the number of Indian Christians in the Indian Army has increased enormously since the outbreak of war.

—*National Christian Council Review* (January 1944).

Day of Prayer at Amkhut

Miss McConnell of Jobat Hospital, Convener of the Evangelistic Committee of the Bhil Mission Council, has written of the Day of Prayer Service held by the missionaries on the Bhil Field early in February.

WE began our meeting at 10 a.m. with all our missionaries present, except Miss MacMurchy. The meeting began with a hymn, followed by prayer, then Mr. Knox brought the opening message. He read from Acts 2, taking verse 17 as the basis of his message. He brought encouragement to us all. After the message we had a time for Praise and Worship. ''Whoso offereth praise, glorifieth me.'' The meeting was open for anyone to bring a note of thanksgiving in the work. There were encouraging words from the different camping fields. Mr. Wood praised God for the manifestation of His power as seen in the lives of a newly baptized family, for their desire to follow God closely and be real *pukka* (real) Christians. Mr. Knox thanked God for the people who were coming out night after night and listening to the Gospel Message; for some of the Christians who came to help voluntarily. There was much cause for praise. Miss Kennedy wanted to praise God for the open doors in Kuksi, where she and Miss MacMurchy had been for a couple of weeks. People were most receptive and in places called them to their homes and asked for teaching. We were very thankful for the news that work was being opened up by the Board in West China. Prayer was offered for this work. Our minds were very much on one of our faithful Pastors lying very gravely ill in the Hospital. We prayed specially for him, thanking God for his faithful ministry throughout all the years in the Bhil Field. Naku Padre was one of the first workers with Dr. Buchanan. Not only has he contributed to the work in his own ministry but he has left a very lovely family to carry on the work of leadership in this Bhil Field. (Naku Padre was called to his reward on Monday the 14th.) His eldest son is in active service as a doctor and his second son is a pastor in one of our churches, while other members of his family are employed in the Mission as teachers.

Miss Isabel McConnell

Time was spent in prayer for our coming Mela (Christian Conference), which will be held in Jobat in March. We long to see a revival throughout our whole Bhil Field, to see our Christians aroused and quickened, and ourselves, as missionaries, quickened and our vision renewed. The special speaker was remembered, too. It was a pleasure to have Dr. Buchanan with us. He was an inspiration to all.

We had an interval for breakfast and lunch combined, after which our afternoon session began at 1.30. We had hoped that Miss MacMurchy would be present to bring us the message, but at the last minute we decided some one would have to remain in the Hospital because of some very sick patients, especially the Pastor. We began with that grand old hymn, ''How Firm a Foundation''. It was inspiring just to sing it. Most of the afternoon was spent in prayer for the different requests as they were presented. We prayed for special guidance in the choice of workers for the Mission; for guidance in choosing young men for the ministry. Mr. Knox told us about the stress that was placed on this point in the M.I.R.C.C. held in the fall. Prayer was asked for our Home Boards and Secretaries, that their work might be blessed and used of God. There was much prayer for our young men on active service at this time, that they might be kept true and that doors of service would open up for them after the war. We were encouraged to hear of one young man who had written that he wanted to preach the Gospel when he came back from the war. There may be others, let us be faithful in praying for them. We prayed for the Indian Church at the present time, and that she might be guided after the war. We did rejoice with our fellow workers in reports that have come about some of their new converts. Mr. and Mrs. Smith were remembered in their work amongst the Muslims. Prayer was asked for the young people in the Home Church, that they might be stirred up and get a vision of the fields afar, fields that are white already to harvest, but the labourers are few.

Reports came in about liquor shops that were opened near our Mission Compounds and some time was spent in discussing ways and means of removing such shops, and so removing the temptation from so many of the Bhil Christians who were all too easily tempted. Not only in one place did the curse need to be removed, but we hear of it in so many places in India, where more Christians are indulging in the evil habit. Dr. Buchanan was most enthusiastic in urging that the evil be got rid of at once. Right there he called one of the men who was supposed to be indulging very heavily. He told a story about Chalmers, who once when he was walking along the road saw a man lying drunk in the ditch. He stopped and spoke to him. The man said, ''Oh, yes, I am one of your disciples.'' Chalmers said to him, ''If you had been a disciple of the Lord Jesus you would not be where you are to-day.'' Dr. Buchanan urged that we get after this liquor business right away. We can pray, but unless we ''speak unto the children that they go forward,'' we cannot expect to do very much. We all felt that Dr. Buchanan's presence in the midst was a real inspiration.

There was special prayer for our missionaries on furlough, that God would use their ministry. The day went all too quickly and it was agreed that we should have another Day of Prayer before the Mela. ''Attempt great things for God. Expect great things from God.''

Night School for Adults

Miss Beatrice Scott writes more fully about the evening classes at Amkhut. (See April ''Glad Tidings,'' page 147):

. . . While Miss Douglas was here the latter part of the year before leaving on furlough, the padre asked her to lead a communicants' class. Among the members were several older school children and two young men who had learned to read as adults, but do not yet read easily. One is a convert who was baptized some years ago and has now been accepted into full communion. They expressed a desire for further teaching and were encouraged to interest others. So a night school was begun at the bungalow. Reading and writing are taught for an hour, and then all come together for a period of Bible study. About twenty-five young men and boys came; some of them had never tried to read, and others were at various stages. There were members of Christian and non-Christian families. The padre, two of the school teachers, and several of the older school boys came to help. Since Miss Douglas' departure Miss Sherrick takes the Bible study; the next night the padre reviews the lesson in Bhili. We have been using the flannel board, and my job has been to prepare the board and pictures. Some seem to be quite interested in the study and we hope the seed sown will bear fruit.

Miss A. Beatrice Scott

I still have my Sunday School class of girls about 12 years of age. One of the day school teachers, an elder in the church, is the Superintendent of the Sunday School, which is held immediately after the morning service. We all go to our classes first and then go into the church again. A short devotional service is held. The Golden Text is recited, and then those who have had a birthday during the week are called to the front. After prayer each one gives a *pisa* (copper coin) for the Sahayak Sangati, a women's organization whose members make clothes for new babies. Then at Christmas this group gives a new frock or shirt to each child born during the year. They meet each month, have a devotional period, then business and sewing.

Our prayer is that those among our boys and girls who have confessed Jesus Christ may go on with Him and be greatly used in this land and that the others, too, may come to know Him and accept Him as their personal Saviour.

Amkhut, Central India,
February 4th, 1944.

World Day of Prayer Offering in British Guiana

At their Annual Meeting the Happy Workers of Berbice gave their Day of Prayer offering. Mrs. Dickson writes that because of the high cost of travel the missionaries could not go out and hold the World Day of Prayer service with the different groups. ''We copied the programmes sent to us in a simplified form, and sent them out to the groups, urging them to keep the day. Many of them did, but we saved the offering for this day. It amounted to $10.17 in British Guiana money.''

On the programme for the Annual Meeting is the following note:

''We did not take an offering in our World Day of Prayer Service this year. To-day's offering will be sent to Canada for the printing and distributing of Christian Literature among women and children in other lands. Canada sends much money to us to help with Christian work in this land. This is one opportunity to send back in thanksgiving money for use in Christian work in other lands.''

Live and let live was the call of the old,
The call of the world when the world was cold;
The call of men when they pulled apart;
The call of the race with a chill on its heart.
But ''live and help live'' is the cry of the new,
The cry of the world with the dream showing through;
The cry of the brother world rising to birth;
The cry of the Christ for a comrade-like earth.

—*Edwin Markham.*

Prayer

OUR Heavenly Father, we thank Thee for the New and Living Way which Thou hast opened up for us whereby we may come into Thy presence as children coming into the presence of an earthly father, making all our wants and wishes known unto Thee. We humbly and gratefully acknowledge that great love which has made this access possible, and we pray that in return our hearts may be completely given unto Thee in loving devotion, and that we may at all times seek Thy Face and Thy blessing in all our undertakings.

Bless and prosper, we pray Thee, our Women's Missionary Society and all its activities both at home and abroad. We thank Thee for this wonderful opportunity of service accorded to the women of our Church. We remember especially the little groups, the ''twos and threes'', and we ask that they may indeed find that Thou Thyself art in their midst as they give of themselves in service and sacrifice for Thee. Help them, dear Father, to see the largeness of their place in the world, no matter how small it may seem. May they magnify their work because they do it unto Thee.

We thank Thee for those who represent us on Mission Fields in the far-away places. In times of loneliness and distress, danger and persecution, be Thou unto them a very present help. For the native Christians who are continuing for the present without the guidance and encouragement of the missionaries, may they know that they are not alone. Help them to stand firm and true at all times, and grant that they may have the joy of seeing Thy Church continue to grow and prosper in their midst.

We remember those so dear to our hearts in the Armed Forces. When they are tempted, or lonely, or afraid, be Thou indeed their Strength and Stay, their Strong Tower. We think of those in hospitals and prison camps, and ask that Thou wilt be very close to them. Hasten the day, O Father, when the people of the world may seek Thy Face and walk righteously before Thee, and be worthy of the peace for which we pray, through Jesus Christ our Lord. Amen.

And everywhere men's hearts turned unto Him
As to the very source and fount of Right,
As flowers turn to the sun, and everywhere
New Life sprang up to greet Him as He went,
Dispensing grace to all men everywhere.

—*Oxenham.*

Faith and Ferment

By the Rev. R. G. Stewart, D.D.

HERE are two words that at first thought may seem to have nothing in common. The one is a spiritual quality of the mind and soul which produces character and confidence in the individuals who possess it. The other is a material substance which destroys corruption and stimulates growth in nature. However, the analogy between them is far-reaching and profound. For example—both are vital to life and progress; both are mysterious. Theology as yet has never been able to plumb the depths of faith, nor has science been able to fathom the whole secret of fermentation. Then in their operation both bring about a very large amount of change relative to their own moral and chemical equivalents; both are universal in their scope and power.

In these war days in which we live, we see the moral equivalent of ferment in operation everywhere. Human minds are disturbed and perhaps unduly agitated by what is happening in the world about us. We are bewildered and wonder what the outcome of it all will be. Well, did you ever watch the ferment of yeast that had been put into a vat and left to develop? How disturbed the whole mass becomes and how violent the reaction seems to be? Yet if you have courage and patience you will see in due course the purpose of it all. But to find this you must make the investment of faith. The panic and turbulence of the ferment required only faith to discover the meaning. The violence of the ferment was vital to the production of bread.

The mystery that is involved in the ferment may never be fully discovered, yet it is not more mysterious than that which is involved in faith. I cannot tell you, nor can anyone else, just how faith accomplishes what it does. Yet I do not wait to discover the secret of either faith or ferment in order to put both of them to work.

This I do know, that both bring about a very large amount of change relative to their moral and chemical equivalents. A very tiny quantity of yeast will ensure the rising of the whole lump, as Jesus reminds us in Matt. 13: 33 and Paul in Gal. 5: 9—"A little leaven leaveneth the whole lump"; and Jesus reminded His disciples that "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Matt. 17: 20.

Yeast or leaven, the agent of fermentation, is composed of many millions of tiny, one-celled living plants. When yeast grows the cells multiply by division, each cell dividing into two new cells which go off independently. This physical performance is not unlike the moral development of faith. At first it may be very small, even as a grain of mustard seed, but given a spiritual environment, it too grows by division. The more you share it the more it grows.

So that in days like these, we who profess faith, and desire more faith, have the power of increase in our own hands. The Apostles said unto the Lord, ''Increase our faith.'' (Luke 17: 5). The answer of Jesus was in effect, ''It is not I who can increase your faith; if you had faith it would increase itself,'' by using it and sharing it. So this is the secret of great faith, the thing we require for days of distress and anxiety.

Open Doors in Kuksi

Miss Margaret Kennedy of Jobat tells us more of her experiences at Kuksi. (See April ''Glad Tidings,'' page 152.)

— Before Christmas my Biblewomen and I were living in a small village out in the jungle where there are five Christian families and we had many interesting experiences. Fields, trees, rolling country, simple Bhil farm houses, witch-doctors, spirit worship—in the midst of all this we lived for five weeks and prayed that God would somehow use His word through us to bring light into darkness.

Miss Margaret F. Kennedy

For the last few days Miss MacMurchy and I, together with our helpers, have been living in a different scene. We decided to come and stay for three weeks or so in the mission house in Kuksi bazaar (a town of some 25,000, about half way between Jobat and Barwani), as no worker is here at present and there is no Christian community in the town. So now all around us are the noises, the processions, the thick dust, the yelling merchants, and the swarming children of an Indian bazaar. Our neighbours are Hindus and Moslems and as yet we have access into very few homes, our only contact being with ex-patients of Jobat hospital. (Dr. Quinn used to hold weekly clinics at Kuksi, Miss Kennedy had a class of non-Christian children for a while, and Miss MacMurchy has continued to go there and kept in touch with many former patients.)

Over the week-end we thought and prayed much that in this needy place we might only go step by step as God should lead us. . . . . Yesterday morning my two young helpers and I set out along the main road, having no definite goal in mind. As we went along I told them about Mildred Cable and Francesca French and how doors had been opened to them in unknown places because of their firm belief. Soon we came to a well where women were filling their pots and we stopped to try and make friends with them. Eventually one of them, whose home was quite near, invited us to sit on her enclosed verandah. We went gladly, to discover that the woman's daughter had been in Jobat hospital for two months some four years ago and remembered quite a lot that the Biblewoman there had taught her. Inevitably our little group grew and one rather intelligent-looking woman asked us to come and see her home. She had a sewing-machine and earned her living making jackets, shirts, etc. Around her room was quite a picture gallery of gods, and after some conversation she got up and proceeded to tell us who the different gods were! As there was a mob of people around the doorways, we thought it would be rather useless to get into an argument; usually very little is accomplished that way.

But our morning's opportunities were only beginning! Along came an old woman who insisted that we visit her, which we were only too glad to do. It turned out that her son, who appeared later, had been in the hospital when his arm was caught in the machinery at the Cotton Mill here. We did not have an opportunity of giving any witness right then, but the woman told us that her daughter was ill and had been so for a month and asked if we would go there. Caught up in quite a procession by this time, we were swept along a narrow street and through a home, and found a sick woman lying on a bed on the outside verandah. We really had quite a marvellous half-hour there and I was amazed at the response to our message. Later, when we came back to the mission house, this was partly explained, as Miss MacMurchy remembered the case of the one-armed man and how very interested he and his sister had been in the Gospel when he was in the Hospital. To go back to that verandah, though—after some general conversation, one woman asked me what I had in my cotton bag. I pulled out my New Testament and showed it to her, whereupon she asked me, indeed told me, to please proceed to teach them something! No need to seek for an opening there! I turned to John 4 and, in simple Hindi, explained to them about the woman at the well. They were greatly impressed at the thought of Jesus wanting water from the hands of a *nich jat* (low caste) woman, and the sick young woman sat up and began to repeat all I had said to young men and others gathered near, presumably in case they had not understood. She certainly grasped the meaning of what I was saying and was able to repeat it in her own words in a very telling way. At one point she said something to the effect that she had decided to leave the mosque and follow after Jesus as He was the Doorway to Heaven. (We had sung the Hindi hymn in which the ''I am'' sayings of Jesus come in.) One young Moslem standing by said to me, ''Do you understand what she says? She thinks that in order to follow Jesus, she has to leave the mosque and that is a great mistake!'' That, of course, led to a most profitable conversation with him, and altogether I felt that surely the Spirit was in our midst at that time.

As I said, Miss MacMurchy remembered this woman's brother and she was delighted to know that she could once more get in touch with him, now that she knew where he lived. To me one of the most encouraging and real results of the morning's experiences was the effect they produced on the two girls with me, whom I am endeavouring to train as Biblewomen. They felt quite assured that it was faith and prayer that had opened doors to us. . . . We would ask you to please help us by your prayers, that we may not only gain entrance to the people's homes, but that the life-giving Message we bring may gain entrance into their hearts.

More About What a Deaconess Does

In an article in our March number an attempt was made to answer the question ''What does a Deaconess do?'' by showing what deaconesses of our Women's Missionary Society were actually doing, especially those in the Western provinces. It is to those in the other two provinces that reference is made here.

IT may be that a deaconess is needed to help in the building up of a congregation in a new district. One deaconess, who has rendered valuable service in such a new congregation on the outskirts of a large city, says that she found her work very interesting. The congregation has been growing steadily, with ''in all departments of the work an increase in numbers and enthusiasm''. ''An important part of my work has been contacting the Presbyterian families in the district and interesting them in the work of the church. Many new members have been added. . . . The Sunday School has grown, and it became necessary to secure new teachers. It also meant contacting the homes of the new scholars. A Cradle Roll Department has been organized.'' Invited to Sunday School parties held during the week, parents with no other connection with the church have become interested. The girls' work has been growing and the groups had a busy year in 1943, helping in the work of their own church, contributing to the building fund and taking up the mission study. An Explorer group, organized late in the fall, has been carrying on quite successfully. The deaconess took charge of the Junior Congregation, using the Mission Band study book part of the time. A Junior choir was organized, too. To the Women's Association and the Auxiliary she gave what help she could. As this congregation is now well organized, the deaconess left early in the year, to help in the work of building up a congregation in another new district under the same Presbytery.

''The many difficulties encountered through changing conditions have only been a challenge to greater effort, to more prayer, and a deeper faith. . . .'' So wrote a deaconess whose work lies in two city congregations. She helps with the various organizations connected with these churches, and is able to interest many in the homes she visits, especially in the children's and young people's groups. Referring to one of the churches, she says, ''It may be a small church to look at . . . but it accomplishes a great work in the district and its influence is far-reaching.'' In her visiting she has been ''deeply impressed with the need of the personal touch that is so much required in our effort to work for the Master. There are so many lonely people, sick and discouraged. If we could only double ourselves we might be able to accomplish more. I always feel as if we are only touching the fringe of the great work outside the Church, among people who think no one cares for them.'' Again she says: ''Getting acquainted with strangers at the church door after the service is always an enjoyable part of the work. Lonely people are glad to have a word of welcome.'' A new undertaking last year that proved very successful was the holding of a monthly meeting of her Women's Bible Class. They packed boxes for the men in the Forces (21 overseas and 29 in Canada), to which all organizations contributed. Through her share in this work and the sending and receiving of letters the deaconess has come to know many people she hadn't known before, ''and many relatives have shown their appreciation that their lads have been remembered.'' One Mission Band had about 15 new members in the fall. In this connection the deaconess wrote: ''One night when I was working alone in the church one of the newcomers to the district saw the light. She tapped at the door. Could she come in and speak to me about the Mission Band? Could she be a member? Could she bring her sister? No sooner had she asked me than she ran off and brought a younger sister, and introduced her. About an hour afterwards she brought an older sister (12 years old). . . . If she sees a light, she always comes to the door and asks, 'Is there anything going on that I can come to?' . . . Even when we play games, I have yet to see the older sister smile. (Their mother has been ill and she has had to look after the other children.) I believe the Mission Band meeting is the one bright spot in their lives.''

A deaconess went early last year to entirely new work in a town where the church had suffered greatly through change of ministers and the removal of almost half its people, including many of its workers, so that the work had to be largely built up again. ''It has been a year of varied and new experiences, of doing many things for the first time, but week by week the tasks were accomplished and I now feel grateful for a wonderful experience gained.'' Much of the time was spent in visiting the homes and getting to know the congregation, and from all she received a warm welcome. (301 such calls were made). As the minister now in charge of this congregation has a large field with three churches, the deaconess has a busy week. ''Mornings are spent at the church, doing office work and preparing programmes. The deaconess is responsible for the Mission Band, C.G.I.T., Young People's Society, and a Bible Class, as well as attending all women's meetings (Senior and Young Women's Auxiliaries, and Women's Association). The afternoons and most evenings are filled with visiting and meetings, of which 102 were attended. Sunday services taken in the absence of the minister, either here or in —, numbered 8.'' The Mission Band, which had not been meeting for lack of a leader, came together again, with 62 children enrolled, ending the year with 43; one of the Sunday School teachers helps with it. In the fall the C.G.I.T. was reorganized; in the group this year the deaconess has 17 girls, who also form her Junior Bible Class. The Young People's Society, of High School students, had also been leaderless but, reorganized under the deaconess, became an active group of 16 members; the boys attend church regularly and take up the collection every Sunday.

Another deaconess came from a large rural field to an industrial town, to which the war and the opening of a large plant had brought a great many workers, many of them with their families. ''The coming of new families,'' she wrote, ''has brought new opportunities to our churches, and . . . I realize new opportunities have been given to me. Practically every afternoon has been spent in visiting the newcomers. I have met people from many parts of Canada: and it always gives me a special little thrill to meet someone from a district I visited while working in —.'' Some of the newcomers, she says, do not yet feel settled, or feel that there is a place for them in the church life as there was at home. Some of them were at the centre of things in their own community and it is difficult to find a place in a new community. Some are slow to make friends and naturally feel very much alone. Then, too, there are some who once belonged to the Church, Sunday School and Young People's Society, but for some reason have lost interest. But the first thing others do is to find the church, and this is encouraging. In almost all homes mothers are anxious, concerned about their families, about sons and daughters in the Forces. Many young women, too, have come to — to find work, and these the deaconess visits in the evenings. Wherever she calls, she tells of the church services and week-night activities and those who have come have been warmly welcomed by the church people. She went once at least to all Auxiliary meetings, Young Women's and Girls' groups, and the children's meetings, so that she could direct new members to their own group. ''Special attention has been given to the girls' and children's work'', she says. Helping in two congregations, she gives the first half of the week to one and the latter part to the other. One Sunday she goes to one in the morning and the other in the evening, reversing the order the next Sunday. She is now able ''to spot quite a number of strangers coming to worship''. Like other workers, she has given many missionary addresses.

''The work of a deaconess is interesting and varied,'' writes another worker in a large city. She has been doing survey work; at first it was a house-to-house survey, then she began working on a congregational survey. As many of the women are working in war plants and offices, progress is slow, for, as she says, ''Many calls have to be made before the people are contacted.'' She has charge of the Mission Band, training the officers to conduct the weekly meeting. ''We are trying,'' she writes, ''to instil in the minds of these children a love for God and His work, so that they will give themselves in His service when they are a little older.'' For some months she had a Mission Band in another part of the city as well. The children were interested and enthusiastic and their number was growing, but in the fall they had to give up, as they had no place to meet. On Sunday morning she takes charge of the junior congregation, and in the afternoon teaches an intermediate class of girls. She attends the meetings of the Senior and Young Women's Auxiliaries, often taking part.

Besides visiting homes where there is sickness, many deaconesses go regularly to visit patients in hospitals. As a definite part of her work, one makes weekly visits to a large sanatorium, where she finds patients from many parts of Canada. All are very grateful for her visits and for the help she gives them. ''In some cases,'' she says, ''they have asked me to study with them a Book of the Bible. . . . At Christmas a gift and a small jar of jam or jelly was given to each patient.'' One deaconess gives her whole time to visiting hospitals and other institutions in her city. With many more patients than formerly and a scarcity of doctors, nurses, and helpers, no patients can be kept in the hospital longer than absolutely necessary, so that the deaconess feels she ''must make every visit count, keeping on steadily and prayerfully''. Where women have to stay for longer periods, it is possible to see them regularly and, in many cases, do more for them. Rationing and the scarcity of sweets, nuts, etc., made it much more difficult last year to get the usual Christmas treats for patients. Even the usual containers could not be got—but each of the women and girls this deaconess visited received her gift.

While the people among whom the deaconesses work in different parts of Canada include many ''new'' Canadians, especially those of Ukrainian and Hungarian origin, two deaconesses are appointed to work among their own people, one in a Ukrainian and the other in a Hungarian congregation, in each case the deaconess being the minister's wife. Much of their time is spent in visiting the people in their homes, especially where there is sickness or trouble of any kind, and visiting patients in hospitals. Where there is need, clothing and other supplies are distributed. While English is now the language of the younger people, the older members of the family may still only speak the language of their homeland, so that the deaconess is often called upon to act as interpreter, or to give other special help in times of difficulty. In the Ukrainian congregation the deaconess has charge of the Sunday School, which ''is already beginning to contribute a new generation of members to the Mission''; four who ''grew up in the Sunday School'' were received as members of the Church last year, and four more young people were soon to be admitted to full membership. All instruction in the Sunday School is in English. For the Mission Band, organized recently, lantern slides are being used in connection with the mission study. The deaconess, who has always led the singing at church services, interested some of the members in forming a choir, and for some months this has been doing very fine work. By Christmas carolling, which, she says, is ''a custom preserved by our people'', they raised $110.00, of which $50.00 was sent to the Church Budget and $25.00 to the Foundation Fund. The Women's Association has a monthly meeting for worship and work; they have social gatherings from time to time ''for the purpose of getting better acquainted with new friends''. They raised $190.00 last year for their church.

Co-operative Work

The Deaconess Department has three workers serving under the Committee on Camp and War Production Communities, two in cities to which many people have come to work in war industries, and one in a new town that has grown up around a large war plant. Each of the city workers has spent much of her time in house-to-house visiting, passing on information to the ministers of nearby churches. In one city, which has a War Housing Area, two hostels for men and a large Women's Residence, to accommodate workers in war industries, the deaconess called at all houses in the Area. Later, women of two churches visited homes of newcomers and had a series of teas for them. For the Presbyterian Church this was done through the Welcome and Welfare Secretary of — Church. The visitors have been cordially received, the worker says, ''but the response in church attendance leaves much to be desired—probably the proportion of people interested in church is about the same as in any other community.'' Getting in touch with girls and women living in the Residence has been difficult, as lists are not available for church workers; but she has visited the Residence and talked to the girls, and so learned their names and their church connection. Some of these girls attend church, and ''a few have shared in congregational activities''. They have been entertained in homes, and at — Presbyterian Church a supper party was given for 35 girls from the Residence.

In the other city the worker spent six of her eight months visiting in the War-Time Housing Area and two, with another worker, making a canvass of homes in another section, among people living in government-planned houses. For the 8 months she has a record of 1,207 calls. When she began work, she got to know some people in each of the co-operating churches in that part of the city, as well as their organizations, so that she ''would know definitely what each church had to offer''. Several women and some groups offered to help her, and lately some have been doing some visiting alone. She tries to attend one service a month in each church, as well as some meetings—women's meetings in two churches, children's groups in one, and the Young People's Society in another. She spoke to all the women's groups in the nearest Presbyterian church and offered to help with the C.G.I.T. The minister calls on the families who tell her they are interested in that church, and he has baptized several babies. The man in charge of the new Presbyterian work in that end of the city has called on many of the families and the children come to the Sunday School, which she always attends. Among the newcomers are people who do not go to any church, yet like to have their children go to Sunday School; she leaves the church notices with them and assures them of a welcome at any of the churches. Then there are young mothers who were brought up in Christian homes but in a new community, with small children, find it almost impossible to attend church. Many are glad to have the church worker visit them, and she encourages them to make a greater effort to come to church. Among these homes the Cradle Roll Department of one church ''is doing a fine piece of Christian work''. And, of course, there are the people who ''have a vital relationship with the church''. A mother is so glad the church worker called, for she wanted to know where the church was and where her children could go to Sunday School in the new district—she will take them or their father will pick up a number of children in his car. At another home, the worker asks the young couple to connect themselves with their own church; later she sees their names on the communion roll, and the wife is helping in the Sunday School. ''I am overjoyed'', she says, ''to hear of the ones and twos joining the W.M.S.'' Going about among the Sunday Schools, she is known by many children. One day a little boy asked her anxiously to come and see his mother and leave a ''ticket''. Not knowing him, she thought he was making a mistake, but two days later he again asked her to ''please come and leave a ticket''. Going home with him, she found that his mother was very anxious to start a Mission Band or some other children's group in her home and wanted some help. Early this year she was again working in a district she had been in last summer, but as people are constantly moving, she finds almost as many new people as before.

In the new town where the third worker began late in the summer the work has developed considerably. When she went, the community church had a Women's Auxiliary and a Sunday School of about 50, with 7 teachers. Early in February she wrote that they had a Mission Band with an average attendance of 24, a Junior Young People's Society with over 20 members, and a new Young People's Group for those from 16 to 20; the Sunday School had over 100 attending, and 10 teachers, who have a monthly teachers' meeting; and the Women's Auxiliary had more members. Men of the church painted the outside of the building and were raising money to paint the inside. At first the worker got to know the women of the Auxiliary and they went with her to call on newcomers and interest them in the church—many of these had been workers in their home churches, but had not yet got interested in the new community. Lately some of the women were calling on people whose names she gave them after she had visited them. She herself was visiting homes in one section of the 600 houses, and the minister those in the other sections where most of the people have been for a year or more. At first she lived in the village and got in touch with the girls mainly by eating with them and calling at their rooms. Later an effort was made to get as many girls as possible into homes in the village, and she placed over 20 of them; but she hopes to do more in the future. ''Now'', she writes, ''I have a room in residence, with a notice on my door as to when I will be in my room. Girls drop in informally to read or talk. Each Tuesday night from 6.30 to 7.30 a few come in for prayer and Bible study. On Sunday afternoon the girls and a few men have Bible study in the church. I am still calling at the girls' rooms and hope to establish a contact between the women in the village and the girls in the dormitories.''

The work among these newcomers differs in different centres, but those who are interested in the church are finding a new church home, others are becoming interested, and the workers go on in the hope that many more will come to see ''that they need the Church and that the Church has a place for them and their service''.

Literature Page

Miss Louise A. Reith

FROM among the many books that have been written about Generalissimo and Madame Chiang Kai-shek we would call your attention to one entitled THE CHIANGS OF CHINA, written by Elmer T. Clark, which one reviewer claims is ''perhaps the most easily absorbed digest of all the material available about the remarkable Soongs and their connections that has yet appeared in print''. The author does not claim that his book is a history, a dissertation, or a biography. ''It is'', he says, ''a piece of reporting about some great and good people and the influences that made them what they are.'' Having a long and varied career in journalism and close contact with Christian missions, Mr. Clark is particularly well-equipped to be the author of such a book.

THE CHIANGS OF CHINA is dedicated to Madame Chiang's father and mother, who are described as ''devoted Christians and far-visioned citizens of China whose appreciation of moral and cultural values enabled them, through their children, to transform their nation and help preserve the freedom of the world''. The truth of this description becomes more and more evident as we read the book. The story begins with the coming of Charles Jones Soon to America and tells of his experiences and his conversion to Christianity. It tells of his return to China, whereupon he added a ''g'' to his name, making it ''Soong'', and found that, having been away from China since boyhood, he had to learn the customs of his own country. We learn of his marriage, of the Christian home established in Shanghai and of the training and education given the six Soong children in China and in America, and how through marriage three famous men, Dr. Sun Yat-sen, Dr. H. H. Kung, and Generalissimo Chiang Kai-shek, came under the influence of the Soong family.

In the opening chapters we have an excellent description of the family influence which made the Soongs what they are; in the closing chapters we focus our attention more particularly on the Chiangs. The influence of Madame Soong in helping the Generalissimo to become a follower of Christ is very evident, as is the sincere attempt of the Chiangs to practise Christianity, in which they so firmly believe, in every phase of their private and public life. The closing chapter describes Madame Chiang's return to America in 1942, when, as the writer says—''Madame Chiang said little in direct fashion about religion or her relation to the Christian world movement, but the nature of her messages in their entirety expressed her Christian attitude more effectively than a sermon, and the significance of this was not lost upon the nation.''

THE CHIANGS OF CHINA is a book which you will enjoy reading; well illustrated with some twenty pictures, it is indeed ''a human-interest story about one of the world's most famous groups of people'' and you will agree that ''More than mere biography, it is a testament of the Christian life, adding a new chapter to the modern Book of Acts.''

THE CHIANGS OF CHINA. By Elmer T. Clark................ $1.00

Earth shall be fair and all her people one:
Nor till that hour shall God's whole will be done.
Now, even now, once more, from earth to sky
Peals forth in joy man's old undaunted cry —
''Earth shall be fair and all her folk be one!''

—*Clifford Bax.*

AUXILIARY PAGE

Miss L. K. Pelton

Intercession for the Bhil Field

THE work of our Church among the Bhils, the highlanders of the Satpura Mountains, is carried on from six central stations. At Amkhut are the Boys' and Girls' School and hostels with from 150 to 160 pupils, the M. G. Abey Memorial Children's Home, and a dispensary; at Jobat is the hospital; at Alirajpur a hostel for Christian boys attending the State High School; at Barwani a small dispensary. These institutions minister not alone to mind and body; in all of them the Gospel Message finds daily expression in the lives and teaching of doctor, nurses, teachers, and Biblewomen. From the central stations missionaries, Indian padres of local churches, and other helpers go out regularly to visit the villages within reach. In the cool months, October to March, they take tents and camping equipment and go farther afield, in the daytime visiting homes and in the evening preaching for hours to the people who gather round their camp-fire. An annual mela or conference, usually held in March, refresher courses, and special Bible Study classes are means of quickening the spiritual life of the Church. A summer school on Toran Mal in April and May brings physical and spiritual refreshing to many Indian Christians, especially isolated individuals or small, scattered groups of believers.

In a recent airgraph Miss McConnell gives the subjects of praise and prayer at a meeting of the missionaries on the field. Let us unite our hearts with theirs in

"Praise for the manifestation of God's power as seen in the lives of a newly baptized family and for their desire to follow God closely; for the people who came out night after night to listen to the Gospel Message; for the Christians who volunteered to help; for the open doors in Kuksi, where Miss MacMurchy and Miss Kennedy found the people very receptive;

"Prayer for continued blessing to flow from the Mela in March; for a revival throughout our whole Bhil field; for the Christians, that they may be roused and quickened; for the missionaries, that strength and vision may be renewed; for special guidance in the choice of workers for the mission, particularly of young men for the ministry;

"Prayer for our young Bhils on active service, that they may be kept true and that doors of service may open to them after the war; for young people in the home Church, that they may be stirred up and get a vision of fields afar; for missionaries on furlough, that God may use their ministry."

1943 *Glad Tidings*: May, 192-194; June, 247, 248; July-August, 277; September, 317-319; November, 407-410; December, 462, 463.

—*E. Mathieson.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

Notes by the Way

The Reading Fellowship

A LONG time ago the Young Women's Department optimistically launched a Reading Campaign and, although our optimism about the reading capacity of the average member has not abated, we are still wondering what has happened to the blue Report sheets that went out with the Reading Fellowship Packets? Is this an oversight on the part of the "Reading Fellowship Secretary", or have all the sheets been lost in the mail? To date, we have had only two reports in—one from Patterson Y.W.A., Toronto, and the other from St. Andrew's Y.W.A., Owen Sound, Ontario. Patterson had 13 members participating and collected a total of 107 credits; the Owen Sound group had 11 reading members and gathered 124 credits. Our Honourable Mention List of those who did 60 per cent. of the prescribed reading is as follows:

Miss Mina Kitson, Toronto (Patterson Y.W.A.)
Miss Dora Stevenson, Toronto (Patterson Y.W.A.)
Mrs. Lennox, Owen Sound (St. Andrew's Y.W.A.)

Judging from the demand for the books, *Life Has No Ceiling* seemed to have the most popular appeal. If your members are looking for something interesting and not too "heavy" to read, *The Trumpet of a Prophecy* by Richard T. Baker (70c) is one of the two books recommended for Reading Fellowship members this year. It is a lively account of Christians working side by side in the world to-day. There is a good story running through it, timely and very easy to read.

Conference

This is a note for every Young Woman within travelling distance of Hamilton, Ontario, for this is the year for the Ontario Y.W.A. Conference, to be held in St. Paul's Church, Hamilton, the week-end of May 27th. Advance reports from the committee in charge hint at an attractive programme. The highlight on Sunday will be a missionary address by Dr. Quinn of India, and the Saturday sessions promise a Blue Book

''Fair'', a workshop, banquet, and puppet show. This is your conference, so plan to attend. (We are still looking forward to the time when such conferences will be possible in the other provinces.)

Study Conveners

Are you in charge of the 5th meeting in the current study, ''Under the Southern Cross''? If you are, please take note that Miss Lily Simpson, one of the ''lady missionaries'' referred to on page 55 of the source book, *Focus on British Guiana,* is no longer in British Guiana. It is a good idea to ask your *Glad Tidings* Secretary, or whoever keeps the file of back numbers of the *Glad Tidings*, to mark any that contain editorials or news of the work on the field which the group is studying. Keep these handy for reference and consult them in your workshop.

—*T.N.*

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

THE reports of Girls' work throughout the six provinces of our Western Division of the Women's Missionary Society have reached your secretary, and have provided most interesting reading. One cannot read these wonderfully varied reports without mentally thanking all the faithful leaders who contribute time, talents and imagination to this important work.

There is a most encouraging note in many reports and it is with great delight that we find that Girls' work is definitely on the ''up-swing''. After several years of decreases, one is overjoyed at this fact, and we feel that the splendid work being done by our leaders, Presbyterial and Provincial Secretaries, and our Girls' Work Secretary is at last bearing good fruit.

A marked increase in interest in Mission study is apparent, and the only baffling note is that the contributions to Missions are less than last year. One cannot but wonder if perhaps there is a definite need of educating our girls in the grace of giving.

It has never been the Society's policy to emphasize the financial end of our work, as far as our junior organizations are concerned, the important thing being to educate our young people in missions. One feels, however, that in these days when many girls are certainly given more money than in former years, we should try to teach them the value of proportionate giving.

It is an established fact that one has more interest in something for which one has made some sacrifice, and so are we not missing an opportunity to emphasize our missionary work when we fail to make our girls feel that they have a definite obligation in our missionary programme?

Projects in girls' work do take a bit of their givings and one realizes that, in order to hold the interest of teen-age girls, one must provide variety, and that may require the expenditure of money. Nevertheless one feels that the missionary givings of some groups are certainly not in proportion to the collections received. Some groups that are definitely interested in missions still contribute nothing at all to the support of the work.

We repeat that we do not suggest that givings be made the important part of our missionary programme, but we feel that our girls would appreciate the work of the Women's Missionary Society much more if they felt they had done their part in sharing the cost.

This year our missionary givings go towards the support of the Helen Macdonald Memorial School and surely this must be of interest to our teen-age girls.

Let us then help our girls to realize the thrill which comes from making some sacrifice in order to help other girls, far across the sea or in our own land.

Do the mothers and Auxiliary members, as well as the leaders, always remember that these groups are part of the Women's Missionary Society? Are they doing their best to encourage them as missionary groups?

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

SUMMER will soon be here, and Mission Bands will be closing. Many leaders have been evaluating the work accomplished during the year, and thinking about the work ahead and wondering if they can plan more interesting meetings.

Perhaps three sentences will come to mind, from three different groups of people. ''What can we do now?'' ask the children repeatedly. ''Children learn by doing,'' the educationists say; and ''What can you suggest for our work meeting?'' the Mission Band leader asks.

Isn't it fortunate that all agree that it is a good thing ''to do something''? The important thing to remember in planning for ''things to do'' in Mission Band is to have an activity that gives the child information about peoples of other lands and the work of missions in those lands, or means doing something that will bring joy to others—

in other words, sharing with others what they have learned in Mission Band. This might consist of sharing a programme, a play, or having a party for some other group. It might be making toys for children in our kindergartens, nursery school, hospitals or Indian Schools.

The leader need never lack for suggestions if she has access to some or all of the following books. Have you these in your Mission Band Library? All these books give complete, easy-to-follow directions.

Practical Books:—India (40c) gives directions for making an Indian village, furniture, utensils, carts, and many other things that Indians use in everyday life. Here, too, we have directions on how to dress in Indian costume. As for that party for the Auxiliary you will find recipes for intriguing dishes. There are stories, games, riddles and much information about Indian customs, history, and religions. There are hymns set to Indian music, too, for your worship service.

Practical Books:—Africa (40c). Another fascinating book, similar to the above, but without duplication. Most children are delighted with puppets. There are directions for making one from newspaper, paste, string and pieces of cloth. This is a very inexpensive, but effective thing to make. There is a missionary play for use with puppets. Having used this one, you can easily make your own missionary plays. An ''invited audience'' isn't always necessary, but information can be readily passed on in this way to outsiders. There are also many suggestions for missionary programmes and exhibits.

Quests for Creative Activities (65c). This book does not give information about peoples of other lands but does give a wide variety of activities that children enjoy. Shadow puppets have been used in China for many centuries. Two complete plays for shadow puppets are given in this book, one for Easter, one for Christmas, and the directions are very easy. This book also features Choral Speech, for use in worship services, interesting ways of using pictures, and planned worship services.

Quests in Handwork (35c) gives many suggestions for soap-carving, model-making, papier-mâché, clay modelling, and making ''stained-glass windows'' for added beauty in your room.

Are you inexperienced in doing this type of work? Try out some of the ideas during the summer months, before you go back to your Band. It will give you confidence. Your own children or the neighbours' will be glad to help and will add interest to your experiments. When working with a small group of children you will find easier ways of completing a project, and at the same time will find an answer to the question ''What can we do now?'' —*A. Adams.*

PROVINCIAL NEWS

ALBERTA

Mrs. J. H. Williamson, 811 12th Ave. W., Calgary, Press Secretary

THE 30th Annual Meeting of the Provincial Society was held in Grace Church, Calgary, with Mrs. R. S. Gibson presiding and over seventy delegates and friends present; each Presbyterial was well represented. The devotional services conducted by Mrs. H. O. T. Burkwall were inspiring. She took as her theme ''Let the Heavens be glad. The Lord reigneth.'' (1 Chron. 16:31)

All four Presbyterials had splendid reports; work had been carried on faithfully and contributions were increased. Miss McKay, Girls' Organizations Secretary, emphasized the great need for leaders, and for girls who show ability in leadership to attend leaders' camps. Miss Jean Boynton, Alberta Girls' Work Secretary, stressed the vital importance of this work and urged that more girls be sent to camps. A splendid Stay-at-Home camp had been held and two very successful Vacation Bible Schools. Miss Frieda Matthews, Toronto, Field Secretary, spoke on ''The Open Door of Opportunity''. One of the greatest challenges to the Women's Missionary Society to-day, she said, is to find leaders for the young people. Miss Hildur Hermanson, Superintendent of Rocky Mountain House Hospital, told the members that 601 patients were admitted to the hospital during the year.

The young women led in the devotional service the first evening. A pageant, ''The Challenge of the Cross'', was presented. Miss Matthews told of the challenge to the young women of the Church and stressed the need for missionaries.

Following the Treasurer's report, a very interesting forum gave the members a clear understanding of the Society's finances. All reports were well discussed by the delegates and a clearer vision of our work was gained. The method of supply work was favourably received. Mrs. R. Wishart of Carstairs presented the 1944 study, and offered suggestions for meetings, using the story method and making use of aids such as charts, quizzes, maps, the *Glad Tidings,* exchange, and lantern slides—a question period and discussion would give retiring members a chance to bring information.

Miss Matthews answered questions presented. The Rev. A. Gowland installed the officers for 1944.

Dr. F. Morley of Grace Church addressed the evening meeting, basing his remarks on Luke 1: 76-79. He urged a greater witnessing for God. The Christian must recognize that Christ is the true way of life—God alone can redeem mankind. Peace is the greatest need of the world to-day.

Miss Matthews, in the devotional, stressed the need of meditation, a time alone with God; in this quiet time the Christian receives strength to face the trials of life. Mrs. C. E. Jamieson gave a brief résumé of the work of the Women's Missionary Society (W.D.).

Another year has ended for the Provincial and we have begun our new programme. May we find peace and happiness in our closer walk with the Master.

Edmonton Presbyterial — At their March meeting the Presbyterial Executive and First Church Auxiliary paid tribute to the late Mrs. W. E. Wilson, a faithful Home Helpers Secretary and for several years Presbyterial Press Secretary.

Macleod Presbyterial met in St. Andrew's Church, Lethbridge, on February 22nd, with Mrs. E. King presiding. Delegates were present from Granum, Macleod, Diamond City, Lethbridge, and Medicine Hat. The reports were excellent. The Home Helpers had a very successful year. The Presbyterial exceeded its allocation. The Lethbridge Auxiliary had a decided increase in *Glad Tidings* subscriptions. The Rev. E. L. Garvin, bringing greetings from the Calgary Presbytery, stressed the need for women workers in the church. He spoke briefly of the good results of past work and encouraged everyone to do more in the future. Miss Hazel Macdonald installed the new officers. Mrs. King, the retiring President, reminded the members that our conferences accomplish their purpose only when they stimulate us to action: they are successful only in the measure that they so impel us to serve. Obstacles face us on every hand, she said, but in the light of our devotion to Christ and His Kingdom every block can be made a stepping stone. The hall-mark of leadership is to see and seize every opportunity—therein lies the difference between defeat and victory.

Red Deer Presbyterial had a very successful year in so far as interest in their work is concerned. They also reached their allocation. The Stay-at-Home Camp at Rocky Mountain House was very successful—a pleasant and profitable experience for those attending.

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

THE Provincial Society held its annual meeting in Kerrisdale Church, Vancouver, on March 28th, 29th and 30th. The devotions were taken by Mrs. Whitecross of Kamloops, her theme being ''Thine, O Lord, is the greatness''. The President, Mrs. W. G. Gourlie, after extending a cordial welcome to the delegates and friends, spoke on ''The Completion of Spiritual Experience through Service to our Fellow Men''. The guest speaker, Miss Frieda Matthews, spoke of the scarcity of workers in the mission fields as a challenge to the Church, and of the need that a greater effort be made to influence the young people. Miss I. Scott, Miss C. Diffin, Miss R. Heighton, Miss E. Vincent, and Miss Yeandle told of the work they were doing. Reports showed 36 Senior Auxiliaries, 8 Associate Societies, 13 Young Women's Groups, and 16 Girls' Groups, and 387 children in Mission Bands. Five churches, St. Paul's and the Chinese in Victoria, Kerrisdale and the Chinese in Vancouver, and St. Aidan's in New Westminster have the ''missionary family complete''.

Some Auxiliaries have found that personal contact is the best means of securing new members. An endeavour is made to contact the girls in the Forces, and cards are sent to them. Through the Library Department reading matter has been widely distributed, to hospitals, to Military, Navy and Air Force Centres, to Hostess Houses, to isolated Sunday Schools, and to shut-ins. An increase of literature sales was reported and good work being done through the Welcome and Welfare Department. Parcels and letters are being sent to the men and women in the Forces at home and overseas. Lantern slides have been in more frequent use this past year. The *Glad Tidings* Secretary reported that Westminster Presbyterial sent 11 subscriptions to Tranquille Sanatorium and Victoria placed a copy in the Y.W.C.A. and one in the Public Library.

The Treasurer reported a total of $5,764.10 sent to the General Treasurer for the General Fund and the Supply Fund—an increase of $154.10 over last year.

The closing words of Mrs. C. P. Young, who spoke on ''Our Talents'', brought a very inspiring meeting to a close.

New Officers: Mrs. Robert Pollock, 2nd Vice President; Mrs. C. P. Young, Mission Band Secretary; Mrs. F. W. Allott, Library Secretary; Mrs. W. Magee, Welcome and Welfare; Mrs. D. A. Fowlie, Lantern Slides.

MANITOBA

Mrs. W. S. Nairn, 523 S. Vickers St., Fort William, Ont., Press Secretary

WITH Presidents and other delegates present from the three Presbyterials the 30th Annual Meeting of the Provincial Society was held in First Church, Winnipeg, on March 15th and 16th. Mrs. H. H. Dunwoody presided at all sessions. At the opening session the devotions were taken by members of Brandon Presbyterial, in the evening by Superior, and on Thursday afternoon by Winnipeg.

Brandon Presbyterial, Mrs. J. A. Gray said, might be considered the problem child of Manitoba Provincial. Conditions there were unusual: they had only four ordained ministers; the 23 societies were scattered; some had only seven, eight, or nine members. They had to contend with the problem of few leaders; there was work for a full-time deaconess who would train leaders. Mrs. Gray expressed the Presbyterial's appreciation of the help given them by Mrs. Dunwoody, Miss Adams, and Miss Irvine.

Mrs. LeCocq told of the excellent work done by the Auxiliaries in Superior, and referred especially to the work of the Mission Bands and Explorer Groups, for which they were fortunate to have excellent leaders. She made sympathetic reference to the loss sustained in the passing of Mrs. W. B. Gray and Mrs. Geo. Murie. Much benefit had been derived from Miss Adams' suggestions. Mrs. Duffin emphasized the need for more leaders in Winnipeg Presbyterial. Mission Bands were doing good work. One of the highlights of the year had been a ''Family Night'', when all Auxiliaries had taken part.

The Treasurer reported total receipts of $3,535.50, and $3,236.76 sent to Toronto. The Library Secretary told of over 6,000 books sent to the armed Forces, hospitals, sanitariums, barracks, and to shut-ins, and urged that every Auxiliary have a Library Secretary. Sales of missionary literature amounted to $231.32. Mrs. Dunwoody paid tribute to the splendid work done by Mrs. Gemmel, who was retiring from the office of Corresponding Secretary.

The address of the afternoon was given by Miss Matthews. The opportunity for service in many countries after the war is a challenge to our Church, a challenge that must be put before our young people, members of girls' groups and High School students. A great many more young ministers and women are needed to preach the Gospel; far more young people must be trained as leaders in children's work, and the work among girls and other youth groups enlarged. Miss Matthews also led in a discussion of the reports.

After supper, served by the ladies of First Church, Mrs. David Allison welcomed the delegates, Mrs. H. F. Villett brought greetings from the Interdenominational Board, and the Rev. P. F. MacSween greetings from the Synod. Miss B. McBain, Provincial Girls' Work Secretary, spoke of C.G.I.T. work. In an able address on ''Christian Literature'', Mrs. Duffin told of the great need of this literature through the world. The Committee on Christian Literature for Women and Children in Mission Fields, she said, was organized some 32 years ago for the express purpose of helping to provide suitable reading matter. Miss Grace Irvine spoke of her work in the Gonor district and in Brandon Presbytery.

On Thursday afternoon, after the presentation of reports, there was a round table conference; Miss Matthews presided and taking part were Mrs. Pickett, Girls' Organizations Secretary, Miss J. Redmond, Young Women's Secretary, Mrs. Campbell for Mission Bands, and Mrs. F. A. Gemmel, Corresponding Secretary. It was hoped in the coming year to expand the work of the Mission Bands and enrol still more new members; 25 Girls' Organizations were reported, with 241 members; 12 Young Women's Groups, with 191 members. More leaders should be trained, Miss Matthews emphasized, for Mission Bands and Girls' work; new members in the church should be invited to missionary groups, and given something to do; Sunday School children's parents should be visited; the Senior Auxiliaries should be behind the Girls' Groups and Mission Bands, and their leaders.

In his address the Rev. E. F. Dutcher pointed out that the Christian Church must be missionary or cease to be. Christ's command was, ''Go ye into all the world!'' Mrs. H. H. Dunwoody was re-elected President. Mrs. A. M. L. Long installed the officers. Mrs. J. S. Hutchison gave the closing message based on Romans 8: 28—''And we know that all things work together for good to them that love God.''

ONTARIO

Mrs. J. R. Hill, 250 Cooper Street,
Ottawa, Press Secretary

ALGOMA Presbyterial held its Annual Meeting in Sault Ste. Marie, Mrs. D. M. Hagan presiding. The Rev. W. S. Wadland conducted the devotional service. The Treasurer reported that the allocation had been exceeded by $200.00. Miss Pelton, in a most enlightening address, told of the co-operative work being done by the Churches in Canada. Miss Ellen Ross, deaconess at Hawk Junction, spoke of many opportunities the co-operative plan offers for Christian teaching. Mrs. Hagan was re-elected President. Miss Pelton installed the officers.

Barrie—Sixty years of faithful service by the Collingwood Auxiliary was fittingly celebrated in First Church. Mrs. K. N. Cooper, Mrs. C. W. Maitland, and Mrs. R. L. Malcolm welcomed the many members and friends. The Rev. J. R. Greig sang two groups of songs. ''The Girls of the Gay Nineties''—all Auxiliary members—wearing costumes of that period, referred in well chosen choruses to those who had gone before and to the high purpose of the work. Home Helpers took part. Mr. A. S. Gibson brought greetings from the Session. Miss Nellie Smith, Toronto, and Miss Sara MacMurchy, Clarksburg, were welcomed back. Mrs. J. T. MacMurchy, whose daughter is a missionary in Jobat, India, and Mrs. Alex. Qua were given places of honour. Mrs. Cooper told of the Golden Jubilee celebration in 1934; with the foundation laid during the first 50 years the Auxiliary could not but go forward. Each year they have met all allocations and every department has worked faithfully and well.

Chatham—At Knox Auxiliary meeting, Wallaceburg, Miss Hamilton traced the growth of Jobat Hospital, India, and the new Presbyterial President, Mrs. E. A. Wright, made a plea for more individual spiritual interest in Missions. At the meeting of the Alexander Bartlett Auxiliary, Windsor, honour was paid to Miss Edith Pollard and Mrs. Ivan Anderson. To Knox Auxiliary Miss Florence Gold, interchurch war-time worker, spoke of the importance of Welcome and Welfare work. For the Valetta Y.W.A. Hungarian life in Canada, with a display of Hungarian handwork, provided a very interesting and instructive study. Mrs. W. E. Stauth, Young Women's Secretary, spoke to the Margaret Webster C.G.I.T. group in Knox (Windsor), reminding them that the girls' contributions this year go towards the Helen Macdonald School in India. She explained to the mothers present the purpose of the Girls' Work Board. In a Broadcast the announcer called on various Indian and British Guiana girls—characters were taken from the study book, *Beneath Thatched Roofs.*

Kingston—The 58th annual Presbyterial meeting was held in Belleville. Mrs. George Darling was in the chair, and devotions were led by Mrs. Eric Larsen, Madoc, Mrs. H. Wallace and Miss M. P. Henry. Reports showed the allocation exceeded by $117.50 and *Glad Tidings* subscriptions increased. Miss Pelton spoke on the ''Four Book Shelf''. She stressed the value of reports—they give an account of stewardship during the year. To meet the needs of this large Presbyterial it will be divided—east and west—for the summer rally. It was decided to hold the 1945 Annual Meeting in January. Mrs. William Shaw, Ivanhoe, was elected President.

Maitland—At a meeting held in the Manse, Wingham, it was reported that the allocation had again been exceeded. All departmental reports were good.

Ottawa — To Mrs. Harcourt Emra, new Presbyterial President, the St. Andrew's Ladies' Guild, of which she is President, presented an Honorary Membership Certificate. Knox Auxiliary, Ottawa, sponsored a ''family night'', when all missionary groups gathered around the supper table. The voices of members of the two Mission Bands rose sweet and clear in their choruses and memory verses. C.G.I.T. members, picturesque in real *saris,* presented our work in India and British Guiana. Knox Kappa Klub (Y.P.A.) had a missionary demonstration; the Mary Masson Club (Young Women) paid tribute to our pioneer missionaries. Knox Auxiliary led in the devotions. Mrs. J. M. Jackson presided.

Paris—The 59th annual Presbyterial meeting, held in Simcoe, re-elected Mrs. George Gibbs as President. Reports from all branches were encouraging. Every church has a Mission Band. The Rev. J. S. Wright extended greetings from the Presbytery and the Simcoe church, and Mrs. D. Munro, Hamilton, conveyed the good wishes of the Provincial Board and Hamilton Presbyterial. The allocation was exceeded by $270.00. Miss Helena Gibbs, China, was remembered with an airgraph letter. Miss Lily Macarthur, deaconess at Brantford, was present and spoke briefly. The invitation to hold the Diamond Jubilee meeting in Woodstock was accepted.

Peterborough—Faithful was the service given by the late Mrs. Hugh Cameron, of St. Andrew's, Bowmanville; Treasurer for more than twenty years, she also helped in every branch of Auxiliary work, especially the *Glad Tidings*. Mr. and Mrs. Cameron's five sons are all on active service, three overseas, two in Canada.

Sarnia—Mrs. T. W. Nisbet, Honorary President, on her 89th birthday offered the closing prayer at the 30th annual meeting of the Presbyterial. Mrs. Nisbet was presented with a plant. Mrs. W. R. Quinn, on furlough from India, described the different types of work carried on by medical and evangelistic workers. Miss Ruby Walker told of deaconess work in Southern Saskatchewan. The Rev. E. J. Phinn of Paterson Memorial Church represented Presbytery. Mrs. M. C. McClenaghan, retiring President, installed the new officers. Mrs. A. W. Cuddy gave the closing message and the Rev. J. M. Macgillivray pronounced the Benediction. Mrs. R. S. Burnham is the new President.

Toronto—Mrs. A. Hogg, Presbyterial Welcome and Welfare Secretary, presided at a happy gathering in Knox Church House to welcome British war brides. Mrs. J. G. Inkster, Welcome and Welfare Secretary of the Women's Missionary Society, extended a welcome. Other speakers were Mrs. W. M. Hall and Mrs. William Rochester. Miss Jean Porteous gave readings and Miss Catherine Hall and Miss Christina Booth sang.

QUEBEC

Miss Mary Greig, 2168 Paris St.,
Montreal, Press Secretary

MONTREAL Presbyterial—To climax Miss Margaret Webster's visit to Montreal, a Rally for teen-age girls was held on Saturday March 4th, at the Church of St. Andrew and St. Paul. Twelve churches were represented by 106 girls and leaders. The theme of the Rally was ''Friends Around the World'' and discussions and displays centred on India and British Guiana. Six C.G.I.T. groups each contributed an item to the programme in the form of song, quiz, pageant, puppets, and ceremonial. Topics for the discussion groups were: ''Friends'', ''Making Friends in India'', and ''Making Friends in British Guiana''. During the handcraft period, the girls learned to make posters, lapel ornaments, and felt slippers. After supper slides were shown and the Rally concluded with worship, led by Miss Webster.

SASKATCHEWAN

Mrs. G. J. MacDonald, Assiniboia,
Press Secretary

REGINA Presbyterial — The annual Presbyterial meeting was held on March 20th in First Church, Regina, with members present from eight centres. It was deeply regretted that, because of illness, the President, Mrs. J. B. Shaw, could not be there. In her absence the meeting was under the able leadership of Mrs. E. V. Wahn, First Vice-President. The theme of the meeting was ''Our Vision and Call'', based on John 4: 35 and Acts 1: 8.

The opening devotional service was conducted by Mrs. A. M. S. Martin of the Northside Auxiliary, Regina. Mrs. Macdonald, Corresponding Secretary, presented a synopsis of the secretaries' reports and Miss Frieda Matthews led in the discussion. She stressed the necessity of strengthening the Mission Bands, Girls' Organizations, and Young Women's Department. The Treasurer reported a substantial increase, receipts being just $46.61 short of the allocation of $1,000.00. The Presbyterial willingly accepted the same allocation for 1944.

Miss Joan McPherson, Moosomin, Presbyterial delegate to the Synod Summer School, gave a splendid report. Miss Ramsay reported for the Girls' Camp, expressing regret that more girls had not responded. Mrs. Sinclair's story of the Camp site at Buena Vista, purchased by the Women's Missionary Society, was enthusiastically received, and support promised in furnishing the Camp. Mrs. Sinclair installed the officers, Mrs. J. B. Shaw again being President.

The Regina Auxiliaries were hostesses at a most enjoyable supper, arranged by Mrs. Frank Wood and her committee.

The evening session was a gathering of the W.M.S. Family; from the youngest Mission Bander to the Senior Auxiliary member all had a share. Short plays and quizzes by the Mission Bands and C.G.I.T. groups of First Church, Northside, and the Walter Martin Memorial Mission reviewed the studies of India, British Guiana and South America, as well as the Society's work in Canada, while a Quiz on War Services by the Senior Auxiliaries brought out definitely the part members of the Women's Missionary Society have in the war effort. Members of First Church Mission Band contributed musical numbers and choruses were sung by the C.G.I.T. groups.

A very happy event followed when, on behalf of the members and friends of the Provincial Society, Mrs. A. W. Edgar presented to Mrs. Sinclair, Provincial President, an Honorary Membership Certificate in recognition of her unselfish, untiring and inspiring service in the Women's Missionary Society. Messages were read from Moose Jaw, Saskatoon, and Prince Albert Presbyterials, and from Mrs. G. D. Ralston and Mrs. H. R. Horne. In her usual charming and gracious manner Mrs. Sinclair replied.

The evening closed with a most challenging address by Miss Matthews on the theme, ''Our Vision and Call'', showing the urgency of preparing our youth *now* for the many opportunities of service that will be theirs in the post-war period and the need for constancy of purpose on the part of the members to-day and leaving with us the challenge of William Carey ''Attempt great things for God. Expect great things from God.'' We feel that the interest evidenced in our Presbyterial by the splendid attendance will do much to strengthen our work, and we pray that it may be so.

I trust in Nature for the stable laws
Of beauty and utility. Spring shall plant
And autumn garner till the end of time.
I trust in God — the right shall be the right
And other than the wrong, while He endures.

—*R. Browning.*

New Organizations

Ontario

London Presbyterial—Mission Band, Dorchester (Leaders, Miss Isabel Hunt, R.R. 1, Dorchester, and Mrs. C. Sheils, Dorchester).

Saugeen Presbyterial—Two Mission Bands, Calvin Church, Rothsay (Leaders, Mrs. Russel Gass, R.R. 1, Moorefield; Mrs. G. B. Anderson, R.R. 1, Rothsay).

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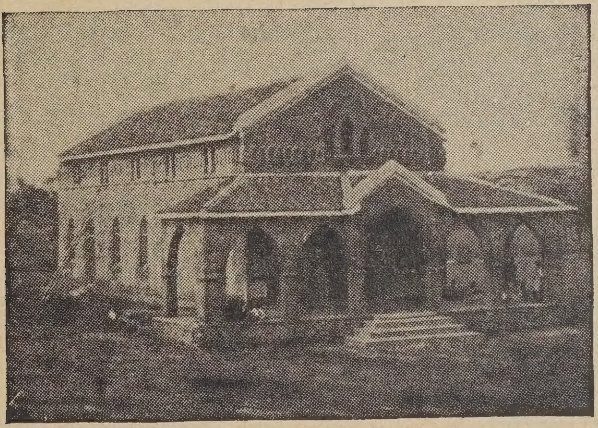
Vol. XX JUNE 1944 No. 6

THE GLAD TIDINGS



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The Glad Tidings

Vol. XX TORONTO, JUNE 1944 No. 6

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Some time ago Mrs. Ferrier, Secretary for China, was appointed Secretary for Chinese in Canada. Mrs. Strachan, who is a member of the Directing Committee in New York of the Church of Christ in China, will carry on the work in connection with China in the meantime.

At its meeting on May 2nd the Council Executive appointed Miss Pelton as Acting Student Secretary. Since Mrs. Calvin resigned two years ago the Women's Missionary Society has been without a Student Secretary.

After three years' service in Montreal and Verdun, Miss Helen Ross has been transferred to work as a deaconess at large under the Presbytery of Quebec. At present she is working in Sherbrooke.

Four of the students of the Missionary and Deaconess Training School have been appointed to work under the Women's Missionary Society during the summer months. Miss Muriel Judd, Toronto, will work in the Presbytery of Red Deer; Miss Zena E. Cavana, Prince Albert, under the Presbytery of Toronto at Fairbank and Mount Dennis; Miss Mary Shaw, Moose Jaw, under the Presbytery of Moose Jaw; and Miss Margaret McKay, Woodbridge, under the Presbytery of Quebec at Val d'Or.

Glad Tidings Secretaries are reminded that with our July-August issue the reduced subscription rate comes into effect for the rest of the year: twenty-five cents, if the magazine is mailed separately; twenty cents, if several are sent in a parcel to one address.

Extracts from Miss Vincent's talk in the Vancouver ''Town Meeting of the Air'' when two ministers and two lay speakers (of whom she was one) discussed the subject, ''The Church in the Post-War World''.

— A new world is being made. . . . Conditions of living are constantly taking on new patterns. . . . The question is not, What part will the Church play in this changing scene? but What is the Church *now* doing to influence these changing conditions? What is the Church doing to help its members meet these changes and, more especially, is it prepared to help its youngest members meet the conditions of the post-war period? Boys and girls growing up to-day will be confronted with endless problems and difficulties as well as challenging and stimulating situations. . . . To meet this challenge it is important for the Church to keep its purposes and ideals ever before its youngest members. The Church and what it stands for in the community should be made real and meaningful to the boy and girl. If the Church is to keep vitally alive, it will be concerned with the necessity for making its programme interesting and challenging. . . .

The Christian Church has a living, dynamic message to convey to the world. Its youngest members are not listening. A recent survey in one of the public schools in this city found that one child in nine attends a Church School. This situation is not peculiar to Vancouver, or to British Columbia. It is a nation-wide problem and a problem which the Church must consider very seriously. . . . I do not believe that the Church will succeed in its programme of Christian Education until it holds itself responsible for the training of its Church School staff. . . . The methods used in our public schools have undergone radical changes. Christian Education can do no less than make extensive use of these methods. Religious knowledge, facts and information belong to the Church School programme. The text-book is the Bible. It is an accepted fact that the Bible is taught, but is thought given to how it shall be taught and when it shall be taught?

. . . The Church's responsibility for Christian Education is paramount, but it is not all inclusive, neither does it exclude the responsibility of the Home. The Church has, therefore, more than a Church School programme to foster for its youngest members; a programme of education for the parents is a necessary addition. The need for a revival of family religion is evident—a programme which will reach every member of the family on his own level and according to his own needs. . . .

Assembly Missions Nights

Special programmes are being prepared for the two missions nights of the 70th General Assembly which meets at Knox Church, Toronto, June 7-15, 1944.

Home Missions Night, Thursday, June 8th, 8-10 P.M.

Theme: ''Serving Christ in a Changing Canada''.

Music will be provided by the joint Choirs of our Ukrainian churches in Toronto and Oshawa. They will appear in Ukrainian costume.

Case history presentation of non-Anglo-Saxon work.

A Speaker, or symposium, on the Church's task across Canada.

Foreign Missions Night, Friday, June 9th, 8-10 P.M.

Theme: ''Voices from the Younger Churches''.

Music will be provided by Canadian Christians of Oriental descent, a Chinese tenor and a Japanese soprano, both noted singers.

Christian art of many lands will be used in a rich and colourful worship service.

Missionaries home on furlough will be introduced.

Three able young Christians from three of the younger churches—
Francis Tseng of China,
Victor Satthianadhan of Ceylon,
John Karefa-Smart of Africa—
will speak to us on the subject of ''What Christ means to my people, and what we expect of the older churches''.

These programmes are tentative and subject to minor changes, but both evenings promise to be full of interest and profit. They are open to the public.

Plan to attend General Assembly,
Home Missions Night, Thursday, June 8th,
Foreign Missions Night, Friday, June 9th.

Hugh Waddell Hospital Taken over by Municipalities

By Mrs. Daniel Strachan

AFTER serving the community at Canora, Saskatchewan, and the surrounding districts for thirty years, the Women's Missionary Society have sold their hospital, known for so long as The Hugh Waddell Memorial Hospital, to the municipalities and it will now be known as the Hugh Waddell Hospital. The hospital was taken over on May 1st, and so ends another chapter in the history of our Women's Missionary Society's work in the West, and a most honourable chapter. The hospital is handed over with the knowledge that our Society has made a big contribution to medical services in the Province of Saskatchewan, to public health and maternal and child welfare.

The Health Department of the Saskatchewan Government have written that the hospital has always been managed in a most creditable manner, while from the Superintendent of a neighbouring hospital comes this tribute, "I have been very interested and a great admirer of the splendid work this institution has carried on for a very long period of time and the responsibility and the very great contribution that has been made to the hospital field of this part of the province by this institution has been the direct result of the work of the Presbyterian Women's Missionary Society."

The Hugh Waddell Memorial Hospital was officially opened on June 18th, 1914, with representatives of the Women's Missionary Society and the Board of Home Missions and many visiting doctors and Church officials in attendance. Present, too, was Mrs. Hugh Waddell, whose most generous gift of $25,000 had made possible the building of this hospital in memory of her husband. The site of 10 acres on which the hospital was built was given by Mr. C. R. Graham, Canora. The Rev. E. H. Gray, M.D., was Medical Superintendent and Miss Christine Smith (Mrs. Alexander Forbes) was the first Lady Superintendent. The hospital was a 4-storey brick building with accommodation for 50 patients. As the work grew, an isolation building was added, and finally a Nurses' Residence, making a large and well-equipped hospital plant.

During the thirty years this hospital was owned by the Women's Missionary Society there have been five Superintendents—Miss Christine Smith, Miss Kate McTavish, Miss Maud Wilkins, Miss Mary Cuddy (Mrs. Vaughan), and Miss Mildred Weir. Miss Lily Simpson (India) supplied during the months between Miss Wilkins' resignation and Miss Cuddy's appointment. Our Society owes a debt of gratitude to these five women. All had a high standing in their profession, for which we honour them, but we will remember them mostly for their self-sacrificing labours, their devotion to duty, their efficient management, and, above all, for their Christian character as they went about their duty in the Name of the Great Physician.

After 1925 the Property Commission awarded this hospital to our Women's Missionary Society. It was in debt, for hard times had been our lot. There was no Presbyterian church in Canora, but we accepted the award and set ourselves to serve the community in the interests of public health. Now when we hand over our hospital we do so as a going, paying hospital, having no debt and requiring no grant from our Society for either maintenance or salaries.

As we close the chapter, we remember again with gratitude the gift of the late Mrs. Waddell, that of Mr. Graham, gifts from the town of Canora, from the firemen of Canora to furnish a ward, the interest and gifts of the former Ladies' Hospital Aid, the co-operation of the medical staff, of whom we would specially mention Dr. Dick and Dr. Warren, and the gifts of all the members of our Women's Missionary Society through all these thirty years.

It has always been our aim with our hospitals that the municipalities should take over as soon as they were able and the Women's Missionary Society push on to other work. This has been done here.

The Women's Missionary Society extends to the new management its best wishes for the future of the hospital. We can never quite forget it and we trust that the same personal touch and interest may ever remain.

Relief for Those in Distress in India

Dr. R. B. Manikam, Secretary of the National Christian Council of India, Burma and Ceylon, writing to Mrs. Strachan, acknowledges our Society's contribution to the India Famine Relief Fund and tells of the efforts being made "to help the suffering people".

IN August 1943, the Bengal Christian Council appointed an interdenominational Relief Committee to render relief to those in distress because of famine conditions in Bengal; it appealed to all Christians to recognize in the famine crisis an opportunity for Christian Witness and service, and urged all Christian people to support and extend the relief measures undertaken to the fullest possible extent. The N.C.C. appealed to the Christian Community in India and to the Churches in Britain, British Dominions and the United States of America for financial aid. The response to this appeal, notably that from the West, has been most generous. Famine conditions prevail in other parts of India too, but nowhere in so acute a form as in Bengal. So a major part of the money expended so far has been in Bengal, but the Regional Christian Council in Bihar, Orissa and Andhra, and the Regional Christian Conference of Travancore and Cochin have been requested to canvass the needs of their areas and send their requests to the N.C.C. The War Emergency Committee of the N.C.C. has been authorized to administer the Relief Funds also.

Denominational considerations in rendering aid have not weighed with the Bengal Council Relief Committee. The only question was that of need. A questionnaire was prepared by the Committee and sent to Christian workers all over Bengal; replies to the questionnaire, and also appeals independent of it, were carefully studied and needs canvassed. In general, help has been so far extended by the Committee both in cash and in grants of cloth. Money has gone to workers running free kitchens. Rice purchased at controlled government rates was sold at cheaper rates or was given away free according to the extent of poverty and need. Cloth was also purchased at controlled rates and distributed. Funds have been furnished to secure medicines and food for the sick. Considerable cloth is being now bought and allotted for distribution to destitute Christians and others.

The channels of distribution have been the existing local Relief Committees, and other organizations set up by Churches and Missions, Pastors and other responsible workers. The present needs are the following:—

> (1) Medicine and sick diet, (2) Cloth, (3) Baby Centres and milk Centres, (4) Rehabilitation of persons and families so as to enable them to return to normal conditions of life.

This last is an important task before the Churches in Bengal. A questionnaire has been sent out asking for information on: (*a*) the sale or mortgage of land, house, cattle, agricultural implements, ornaments, utensils etc. because of famine conditions, (*b*) arrears of rent, (*c*) land alienated, (*d*) cattle lost through epidemics, (*e*) winter clothing, especially for the aged and the sick, (*f*) clothing for men and women, (*g*) seeds for the next paddy season etc.

Rs. 37,000/- have been sent by the N.C.C. to the Bengal Relief Committee and Rs. 500/- to the London Missionary Society, Bellary, South India. Needs in other areas are being canvassed, and it is expected that, within the next few weeks, all the remaining funds will be expended on famine relief. The generous response to the appeal for funds from India and elsewhere is another testimony to the oneness of the world-wide Church of Christ.

For Orphaned Missions

FROM the International Missionary Council Canon L. A. Dixon, Treasurer of the Canadian Inter-Church Committee, recently received a printed financial statement of Aid for Orphaned Missions in 1943, of which he writes:

> — It is worthy of careful study. That nearly $3,000,000 should have been contributed to this cause by Christians in all parts of the world gives point to Prof. Van Dusen's statement quoted on the inside front cover: ''Orphaned Missions is not only one of the great philanthropic achievements of Christian history. It is a tangible, indisputable proof of the measure of present unity within the Body of Christ . . .''

Taken with the statement for 1942, it will be seen that the contributions from Canada have been:

1940	$12,439.41
1941	19,782.04
1942	22,404.85
1943	37,884.07
Total as of December 31, 1943	$92,510.37

The total thus given above was contributed as follows:

Anglicans	$11,084.19
Baptists	13,880.00
Presbyterians	21,224.98
United Church	36,350.00
Miscellaneous	9,971.20
	$92,510.37

While this total does not begin to compare with the great contributions from U.S.A., the list as printed shows it to be considerably larger than that from any other country in the world—not excluding Great Britain. This is cause for humble and devout thanksgiving.

And now for 1944. The need of the Orphaned Missions undoubtedly continues. The need for our continued help therefore continues likewise. What a grand thing it would be if in 1944 we in Canada could contribute the same amount as in 1943, namely $37,884.07. . . .

Chinese Government Aids Orphaned Missions

In connection with Orphaned Missions, we find the following interesting note in *The National Christian Council Review* of India (February 1944):

> In response to the need of the ''orphaned'' missions in China, including Danish, Swiss, Norwegians, and other nationals, the Chinese Ministry of Finance made known its decision just before Christmas to grant 100 per cent to supplement funds coming from abroad for the maintenance of these societies. With the outbreak of the war and the subsequent cutting off of a large number of missionaries in China from their homes in Switzerland, Denmark, Norway and elsewhere, the support of these missions was largely taken care of by funds from America, England and other countries, administered by the National Christian Council of China. Under the present exchange regulations, a fifty per cent supplement was allowed for relief funds for famine areas. The Ministry of Finance granted to the ''orphaned'' missions a new status whereby funds coming from abroad for their support will also have the 100 per cent supplement.

From the Training School Board

The Rev. W. T. McCree, Secretary of the Training School Board, writes:

> —The Board of the Presbyterian Missionary and Deaconess Training School has asked me to thank the Women's Missionary Society for the financial support so willingly given by your Society to the work of the School.
>
> We are thoroughly appreciative of this and all your kind interest in the work of the School and trust that through the coming days our mutual endeavours for our beloved Church will bear much fruit.
>
> With you we are looking forward to the time when the combined efforts of men and women workers will help to build a strong organization in every part of our Dominion as well as on the Foreign Mission Fields.

Fourth Conference on Missionary Education

The fourth Annual Inter-Church Conference on Missionary Education will be held at McMaster University, Hamilton, June 19-23. The Conference Theme—The Church in its Relation to ''The On-Going Mission in War-Time and Beyond''—with special reference to South America and the Far East.

The Training School Closing

THE closing exercises of the Missionary and Deaconess Training School were held in Knox College Chapel on Tuesday evening, April 18th. The Rev. Joseph Wasson, Chairman of the Board, presided, and Dr. W. A. Cameron conducted the devotional service.

The year just closing had been a happy one for the twenty-seven living together at the School, stated the Principal, Mrs. G. D. Ralston. Not only had those who were graduating received appointments this year, but the students in training had all been given work for the summer months. It was gratifying, she said, that at a time when other demands were so pressing the number of students was increasing. But to meet the demands of the Church for workers now and in the period of reconstruction, more were needed. They counted, Mrs. Ralston said, on the members of the Church to help by making known the need for trained workers. In conclusion, she thanked all who had in any way helped in the work of the year.

MISS NAOMI F. NAYLOR
MISS ORRA HUNT
MRS. G.D. RALSTON, B.A.
PRINCIPAL
MISS ALMEDA M. HINCKS, R.N.
MISS KATHLEEN STEWART, R.N.
PRESBYTERIAN
MISSIONARY AND DEACONESS
1943 TRAINING SCHOOL 1944
GRADUATING CLASS AND SPECIAL STUDENTS

The Rev. W. T. McCree was in charge of the presentation of certificates and awards. The Rev. E. A. Thomson presented certificates to the students of the three classes for the year's work in the Leadership Training course. The Rev. Edgar Foreman presented certificates to students in the General Course: Miss Sara Cameron, East River, St. Mary's, N.S., Miss Bessie Halliwell, Springton, P.E.I., Miss Mary Shaw, Moose Jaw, Sask., Miss Evelyn B. Walker, Winchester Springs, Ont., of the first year; and Miss Zena Cavana, Prince Albert, Sask., Miss Muriel Judd, Toronto, Miss Catherine E. MacFarlane, Westville, N.S., of the second year. Two students, Miss Naomi Taylor, Toronto, and Miss Kathleen Stewart, West Monkton, Ont., had entered only for a one-year course. To the members of the graduating class, Miss Orra Hunt, Pambrun, Sask., and Miss Almeda Hincks, Priceville, Ont., Miss Louise Reith presented their diplomas. Scholarships for General Proficiency were presented by Mrs. A. R. McMurrich to Miss Cameron, Miss Judd, and Miss Hunt. To Miss Hunt, as the student showing the greatest promise as a deaconess, Miss Pauline Esler presented the Alumnæ scholarship. Proficiency awards, presented by the Rev. R. G. McKay, went to Miss Halliwell and Miss MacFarlane, while Mr. Wasson presented to Miss Taylor a special prize in recognition of her good work in the special course.

On behalf of the Board, Mr. Wasson thanked the lecturers; by their work for the students in training they were doing the Church an excellent service. Greater demands will be made on the Church in the post-war years and more deaconesses will be needed, and more young men in the ministry. This, he said, is a challenge to young men and women of our Church, to give themselves to the service of Christ and His Church.

The Rev. T. J. Watson of New St. James Church, London, delivered the address to the deaconesses. His subject was ''The Glory of Service'', and he based his remarks on two texts—''And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing'' (II Samuel 24: 24); and ''For we are labourers together with God'' (I Corinthians 3: 9). Divine gifts, he said, are not to be used for ourselves alone, but for the service of others; every talent we possess was given to us to share with others. That was the key to the work done by the disciples and apostles; they had received from God something that they felt they must share with others, and nothing could stop them in their work. In Jesus' time on earth there were many who talked about religion, whose words were not followed by deeds—and there are many such to-day. If religion is genuine, one does more than talk about it; there is an obligation to serve, a personal responsibility, and a realization that each has his own particular work to do. As soon as Andrew knew the fellowship of Jesus, he wanted to share it with his brother, and when Philip came to know Jesus he went and told Nathaniel. The question to consider, Mr. Watson said, is: How much are we prepared to put into our religion? How much is it worth to us in the coinage of service? When David wanted to offer a sacrifice to God and asked Araunah the Jebusite for his threshing-floor, that he might build an altar on it, he insisted on paying for it, although the owner offered to give him whatever he needed. He would not offer unto God a sacrifice that cost him nothing, but would pay the full price. He was not willing to let another pay for his religious privileges. There are those who will do that; who are willing to let others serve. David did not want a religion that could be described as a cheap religion: neither should we, Mr. Watson said, reminding his hearers of Jesus' words; ''Whosoever will come after me, let him deny himself, and take up his cross, and follow Me.'' All through the Bible we read of those who, like Abraham, Hannah, David, and Elijah, knew the meaning of sacrifice. When the poor widow gave her two mites, while others were giving much richer offerings, Jesus called His disciples and said that she had ''cast in more than they all''—she had given all she had. Sacrifice is essential in Christian life and service. In this Christ is our supreme example. He gave Himself sacrificially to the work of His ministry, and at last could say: ''I have finished the work which Thou gavest me to do.'' ''Calvary'', Mr. Watson concluded, ''is God's last and greatest word on sacrifice. As we stand under the shadow of the Cross, shall we say: I will give God what costs me nothing?—Shall we give Him that which costs us nothing? Our life and work in the days to come will answer that question.''

At the Cecilia Jeffrey Indian School

AT the end of the year 134 boys and girls were enrolled at the Cecilia Jeffrey Indian School, Kenora, Ontario—70 girls and 64 boys. Four girls and 11 boys graduated last summer, two children were transferred to the Whitefish Bay School (R.C.), and two left at Christmas to help their parents. Three girls were allowed to stay at home after the holidays, two because of health and the other because she was needed at home. Fifteen new pupils entered, 9 boys and 6 girls. Again the Principal has asked parents to bring in new pupils in the spring or at Christmas, as it is easier for them to begin then.

The ''half-day system'' is still in effect at the School—each child, except in the two lower grades, spends half the day in the classroom and the other half working at a trade. In grades I and II the children are in school all day, except the ''resters'' (those who need extra care and rest).

In the Intermediate room, grades III and IV, Mr. Rusaw was doing excellent work in Manual Training, and it was a great loss to the school when he left to join the Forces. Again in 1943 the majority of prizes in the Indian Residential School Section of the Brandon Fair were awarded for the Manual Training from the Birtle School. Early in the year a fine set of tools, valued at over $100, was received from the Department of Indian Affairs; when Mr. Rusaw left and no one was available to carry on this work, the tools were oiled and locked up in the cupboards he had made for them—''awaiting the end of the war and resumption of Manual Training''.

Mrs. Elsworthy (Miss Evelyn Lamb) returned last year as primary teacher, and Mrs. Douglas once more took charge of the senior classes (Grades V, VI, VII and VIII); Miss L. M. Ross followed Mr. Rusaw as teacher of Grades II, III and IV.

The Band continues to have an important place in the life at the Cecilia Jeffrey School under Mr. Highfield's leadership. He has been very successful in teaching the boys to read and understand music, and they practise in the evenings and in their spare time, ''thus not taking any time from school or work''. The Band played fifteen times in the town during the year and eight times at special services or concerts at the school.

During the winter months hockey is the boys' chief sport. They had a good rink this year; six teams were organized and games were played at noon and after school. ''The Chiefs'', a team composed of the best senior players, played in the Kenora Midget League, while the best of the juniors became ''The Flyers''. The boys enjoy hockey best of all sports, Mr. Pitts says; and when there are organized games, few problems of discipline arise. The pupils seem, too, to make greater progress in their work, and a better school spirit is evident.

In the Intermediate classroom there is a small library for the senior boys, with books and magazines and some indoor games that they enjoy during the winter evenings; the room is always open for them. Similar provision is made for the older girls in the Senior classroom. After their work is done, they may go there and read, talk, knit or play games, under the supervision of a member of the staff.

Very popular with the pupils is the Tuck Shop, which is open one evening a week. It has been hard to get supplies, however, and candy has had to be rationed. This is all the more difficult because, with better conditions on the Reserves, the children receive more money from their parents than formerly.

The sewing room is a busy place. Besides the weekly mending and other regular work, 78 navy blue drill tunics and red blouses were made for the girls, and the older girls cut out and made 50 print dresses. Almost 100 parcels were given to the Indians. For the children's beds

12 dozen sheets were made, and 70 spreads for the boys' beds. The girls who graduated last June made their own dresses and helped make some for the smaller children. For staff rooms four dozen sheets were made, and five dozen pillow-slips.

The children's health is well looked after by the nurse, Miss Carruthers. With 157 cases of 'flu, besides other cases of illness and accidents, and 25 children to be given special care, 1943 was a busy year. One visit was made to the Reserve and in 76 cases medicine was dispensed to Indians from the school. A dental clinic was held at the school. Fifty Hygiene classes are reported, 10 First Aid Classes, and 20 Diet groups.

During the past year a good deal of painting and redecorating was done, under Mr. Highfield's supervision. This took about 270 hours of his time, and the boys did about 1,000 hours' work on it.

The 1943 harvest was fairly good. Only about 100 acres of the two farms rented by the School (470 acres) is arable land and most of it is in hay, but there were 110 tons of hay, 130 bags of potatoes, 2 tons of turnips, 2 tons of beets, 1¼ tons of carrots, besides smaller quantities of other vegetables.

Services are held in the Chapel three evenings a week and twice on Sunday, and each school day begins with Scripture reading and prayer. The pupils last year gave over $60.00 towards the support of a leper boy, and other charitable objects. Special services were held in June for graduation, and Holy Communion. A Roll of Honour, with the names of 15 boys and 3 former staff members now serving with the Forces, was unveiled at another special service.

So long as there are homes to which men turn
    at close of day:
So long as there are homes where children are,
Where women stay—
If home and loyalty and faith be found
Across these sills—
A stricken nation can recover from
Its greatest ills.
So long as there are homes where fires burn
And there is bread:
So long as there are homes where lamps are lit
And prayers are said:
Although people falter through the dark—
And nations grope—
With God Himself behind these little homes—
We have sure hope—

—*Grace Noll Crowell.*

The Third Annual Meeting of the Berbice Happy Workers

BY MRS. JAMES DICKSON, NEW AMSTERDAM

He leads us on,
By paths we did not know;
Upward he leads us; though our steps be slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet, when the clouds are gone,
We know He leads us on.

WE had many anxious hours about our Happy Workers this year, for travel rates had ''zoomed'' as car supplies ran low, and we were not able to reach our groups every month as formerly. But we need not have worried, for they did better than ever before. This was brought to our notice when the financial reports from each society came in prior to our Annual Meeting. It was evidenced once more in the reports from each society as to their Christian work this year.

Our Annual Meeting was held early this year, because we wanted Miss Martin to be there and she was to leave early in April on furlough. So, instead of the last of May, the Executive Committee of the Berbice District Association of Happy Workers decided on March 13th. Although our original plan had been that the Annual Meeting should be held at a different church each year, so far the Executive has always insisted on New Amsterdam, as they feel that Happy Workers from lonely places welcome the chance to come to town. Also, the manse, being near the church, makes a convenient place for leaving possessions, for informal visiting, for having lunch and tea together.

About 115 women attended this year; our little church was packed to capacity. As usual, the women's dresses and costumes presented a bright, colourful picture. The bright yellow gold of the Colony, which the clever fingers of the East Indian goldsmiths here fashion into the daintiest filagree possible, shone forth in almost every woman's costume. Silver, too, flashed brightly in the form of numerous bracelets, sometimes eight or ten on an arm; and the women who did not wear shoes wore silver anklets instead.

Miss Douglas was the main speaker of the morning, and she gave a stirring address on our chosen theme, ''The Cross of Christ''. The perfect silence that reigned while she was talking showed that everybody was giving her keen attention.

New officers were elected in an orderly way, and the business of the meeting went off smoothly.

In the afternoon, before the reports from each society were read, a short memorial service was held for Happy Workers who during the past year have gone to be with the Lord. Miss Martin sang ''There's a Land that is Fairer than Day'', another Happy Worker placed flowers on the table, then the names of the missing ones were written in a beautiful Book of Memory provided for this purpose.

I have mentioned before the avid interest our East Indian people take in any first-hand news of India, the Motherland, as they call it. We were fortunate this year in being able to have Pastor Slifer of the Lutheran Church as a speaker, for he has just completed fifteen years of service as a missionary to India. He spoke on the part the women of India must play in order to build up those qualities of steadfastness that make a people into a nation. ''When you educate a man, you educate an individual; when you educate a woman, you educate a group, for she will pass on her education to her children.'' The Happy Workers gave close attention to his talk on the part they must take in the work of the Christian Church.

Miss Martin and I had donned *saris,* the costume of the East Indian woman, to please our Happy Workers, especially the older women of the group. The big attraction of the afternoon was the farewell service for Miss Martin, and group after group sent up representatives to the front to give little speeches of affection and farewell, and to present her with gifts. She had many tokens in silver and gold, brooches and pendants and chains, to remember them by. She, in turn, gave a message to them full of her deep, abiding interest in their welfare. ''I feel as if I were in the middle of a very interesting story, and now I have to close the book,'' she said, for she is uncertain about her return to the field. Her mother sent a letter by air-mail to all the Happy Workers to be read at the Annual Meeting.

Mrs. Elder had brought a delegation of Happy Workers from Demerara, and they brought greetings from their respective groups. We look forward to the day when Demerara also will have an Annual Meeting, and then we will send a delegation from Berbice.

The meeting for the day was closed by a very beautiful prayer by Mrs. Elder, on a high note of faith in the future and trust in a loving God and a redeeming Saviour. It was the most wonderful Annual Meeting that we have had, and I think everybody went home with humble, thankful hearts filled to overflowing with gratitude for the day spent in His courts.

At the Jobat Hospital and Others

Miss Isabel McConnell writes (March 30th) of doings at Jobat and her visit to other hospitals as one of the examiners in the nurses' examinations.

LAST week was our *Mela.* For the six days we had eleven people in our house for meals. It was very nice. We used to sing a lot at the table. Dr. Buchanan and Miss Ruth Buchanan were with us for part of the time. Mr. Deshpande from Poona was our special speaker. He was very fine, too. He had the ability to get over to our people what it would take months for us to get across to them. He seemed to be very well liked. Between times Miss MacMurchy and I were coaching the nurses for examinations; it made the work a bit heavy. Of course, we had the Hospital work as well. There were thirty-eight patients, some of them very sick, too. We have been very much encouraged with some of the recoveries we have had. Certainly it was not due to any human effort, as some of the patients we hesitated to admit at all, thinking they were too sick. It has been a great encouragement to us. . . . A man was admitted one evening with an arrow wound in his side. I understood them to say that he had had the arrow removed. But when I went to him in the morning he asked me when I was going to take the arrow out. (It was a real temptation to me to take it out.) . . . I sent the man to Alirajpur and the doctor there removed the arrow and the patient got well. . . .

Two weeks ago I had a tour of six hospitals in Central India, or rather we examined nurses from six hospitals. We actually went to four. The trip did a lot for me. I was very glad to have the opportunity of going, and I came back feeling that our own hospital was a pretty nice place. . . . It was so nice to come home and go into the wards and find patients nice and clean in hospital clothes. . . . I took one of our male nurses to be examined, but I almost dreaded to see him come in. When he began, however, he was so very careful that I began to feel he might pass. I did not do much of the questioning with our two nurses; I thought it better to let the other nurse do it. After all the nurses in the different hospitals had been examined, I found our boy Bhartiya second on the list. I was very pleased indeed. I had warned him that if he was as careless in his examination as he had been in his work beforehand he would surely fail. He was quite cool and collected when he was being examined. He was the only boy there, too; and, besides, our two nurses were at a disadvantage, being in another hospital. It was very nice to see that they could do the work as well as others. Bhartiya told some one when he went out that he was sure he passed as the Miss Sahib had smiled at him when he was leaving the room. The nurses here are busy with written examinations these days. I shall be glad when we have a little respite from teaching, as it does take up a lot of time, especially the preparation for classes.

There is quite a big programme on the way now for training more nurses in India. . . . The Government want more nurses taught, and they want to get up in the thousands in the next five years. I do not know where the girls will come from, but they are anxious for all hospitals to do their share. . . . It is all very new and only being talked about, but those concerned are very enthusiastic about it.

Designated as Deaconesses of the Church

ON the 21st April at a service held under the auspices of the Presbytery of Toronto in Glebe Church, Miss Orra Hunt and Miss Almeda Hincks were designated as deaconesses of the Presbyterian Church in Canada.

The Moderator, the Rev. William Thomas of Cooke's Church, was in charge of the service and the Rev. D. C. McLelland of Melrose Park Church preached the sermon. ''And we know that all things work together for good to them that love God'' (Romans 8: 28). This, he said, is a text we should often recall in difficult days. It is not always easy to believe it, but the promise still stands. The important thing is not what experiences may come to us, but how we shall meet them. The real question is: Are we going to face our life with God or be beaten down in defeat. No experience can separate us from God. But there is one requirement—the promise is to ''them that love God''. There must be faith in God and obedience to Him. If we are obedient, if our faith is strong, then we can claim the promise.

The Rev. E. Foreman, having outlined the steps leading up to the request for the designation service, presented the two candidates to the Presbytery. The Moderator conducted the service of designation, and to the new deaconesses members of Presbytery extended the right hand of fellowship. On behalf of the Training School Board, Mrs. Ralston, after paying tribute to the character and work of the two new deaconesses, presented to each the deaconess pin, which she pinned on as the badge of their order. On behalf of the Women's Missionary Society, W.D., Mrs. W. H. Mitchell, Deaconess Secretary, presented a Bible to Miss Hunt, who was going out as a deaconess under our Society. To Miss Hincks the Rev. W. T. McCree presented a book as a token of appreciation of her services in the Sunday School of Glebe Church. To both deaconesses Mr. Fenton of Knox Church brought greetings from the Session and congregation of that church.

In his address to the deaconesses the Rev. Joseph Wasson gave them the counsel given by Paul to disciples living in Rome (Romans 12 : 11)—''Be fervent in spirit'', or as Dr. Moffatt translates it, ''Maintain the spiritual glow.'' Fire, he said, is used as a symbol of enthusiasm. Only a passionate enthusiasm would enable those to whom Paul was writing to go on in the midst of the evil in Rome at that time. They needed what Dr. Jowett had described as ''the defensive power of a noble enthusiasm''. Every Christian, Mr. Wasson said, knows what it is to catch the glow. ''Did not our heart burn within us, while he talked with us by the way?'' said the two to whom Jesus had come on the way to Emmaus—they had caught the spiritual glow. The great difficulty is to *maintain* it. They (the two deaconesses) had caught the glow, a missionary enthusiasm that had brought them to the decision to give themselves to the service of the Church; they should maintain it, wherever they might go. ''You will meet with many temptations and difficulties,'' Mr. Wasson said, ''but don't let the fire go out. Maintain your enthusiasm.'' When the glow is gone, apathy takes its place, and all useful life is at an end. To maintain it, he counselled prayer and the study of the Bible—seeking again to learn its message. ''You are going out as ambassadors for Christ,'' Mr. Wasson told them. ''Follow in His steps. 'In God is our sufficiency'.''

Freedom that lives by service, kindliness
That even in anger keeps men's brotherhood.
—*Newbolt.*

The Fall of Jericho

(From a sermon by the late Professor Law of Knox College)

WHEN I look at the walls of Jericho I learn that nothing done in love and faith is ever done in vain—no, nothing, if only it be repeated often enough, if only we grow not weary in well-doing. All that is done for a long time may appear to be lost labour. Yet it tells on the final result and is indispensable to it. Unsuccessful to all superficial estimation, it is laying the unseen substructures of a great and apparently sudden triumph, when almost in a moment God's harvesters reap the fruit of long dim years or decades or even centuries.

We set ourselves to the capture of some Jericho. We send out missionaries to India or China. After a little a feeling of apathy and disappointment succeeds to the first enthusiasm. The progress is woefully slow; there is scarcely progress at all; there are individual converts here and there, and persons with a head for figures calculate how much they cost apiece, but seemingly no impression is being made on the great systems of heathenism. If missionary enterprise is ever to be successful on a grand scale, why should it not show some promise of being so? So our impatience argues. But what if all these years of work in India, for example, are but the first day of our marching round Jericho? or the second? or what if it be already the sixth or the seventh? God does not publish his calendar. Of these times and seasons knoweth no man.

I recall an incident in the early annals of the London Missionary Society. That Society had sent out no fewer than twenty-five missionaries to begin work in Tahiti and the Friendly Islands. Sixteen years of labour were spent to all appearances in vain. There had been no promise even of result; not a single conversion; no manifestation of interest; no spirit of inquiry. Discouraged, the directors of the Society seriously contemplated its abandonment. But better counsels prevailed. A season of special prayer was determined upon, and a reinforcement of workers along with letters of encouragement was sent out. Now mark this: the vessel carrying these recruits and these letters was passed in mid-ocean by another homeward bound from Tahiti, carrying to England, not only the tidings of the entire overthrow of idolatry in that Island, but the trophies of the victory, the idols themselves.

God does not publish his calendar; but the seventh day will always come, and it will pay for the whole long week.

Prayer

ALMIGHTY God, our Heavenly Father, we come to Thee with thanksgiving for all the mercy and goodness that have followed us through the past days. Above all, do we thank Thee for the gift of Thy Son Jesus Christ, and for all the blessings that have come to us through the Gospel. We thank Thee for the privilege of helping on Thy work in our own land and in other lands. May we be ever true to the name we bear and ever faithful in Thy service.

We acknowledge our unworthiness; and we confess that we have sinned in thought, word and deed; that we have not trusted in Thy love. In Thy mercy forgive us as we turn to Thee with penitent hearts.

We pray for Thy Church throughout the world. May she ever be found faithful in proclaiming to all men everywhere the Gospel of salvation. Bless, we beseech Thee, the branch of Thy Church to which we belong. Deepen our interest in all work connected with the advancement of Thy Kingdom. Do Thou, O Father, put it into the hearts of many to dedicate themselves to Thy service. We would remember before Thee all who have gone forth to serve Thee in this and other countries. Give to them strength and encouragement in their work, and the constant sense of Thy presence with them. May we who remain at home, by our prayers, our interest, and our givings, uphold and strengthen their hands; and may we all in our homes and lives be true missionaries for Thee.

We pray for our nation and the nations allied with us in this time of war. Bless our King and Queen; guide and direct them and all who bear great responsibilities at this time. To Thy loving care we commend the men and women who serve by sea, by land, and in the air; all who are prisoners of war; the sick and the wounded and the dying and all who minister to them; and those who mourn the loss of loved ones. Grant, we humbly beseech Thee, that the day may soon come when peace shall be established in the earth and all peoples shall live together in brotherhood. Through Jesus Christ our Lord. Amen.

Out of our pain and struggle, up from our grief and dole,
We are swift to cry to the Healer for the touch that makes us whole.
Alas! we are not so ready, in the day of our joy and crown,
With the palms and the fragrant incense laid at His altar down:
And how it must grieve the Master that His own are so slow to praise,
In the flush of their peace and gladness, the goodness which brims the days!

—*M.E.S.*

Surju Married

By Miss Irene Stringer, Jhansi

YESTERDAY there was a wedding reception in the Helen Macdonald Memorial Girls' School. Readers of *The Glad Tidings* will remember the story of little Surju, the cast-out gypsy child who was given a home in a Christian family at Isagarh. Surju was married yesterday in the Jhansi church.

You will be interested to hear what Surju has done and where she has been. Until she was ten or eleven she lived happily with her foster parents and attended the farm school. Then her own father began to take notice of her. She was a healthy, nice-looking girl, and worth money. He wanted her back, not because he loved her, or because he was sorry that he had thrown her out to die, but because according to gypsy customs she was of marriageable age and could be sold for a good price. The gypsy tribe moved their camp near the farm and watched their chance, meeting the child at every opportunity and trying to coax her to go with them. At last they were successful. Surju was sent one morning to herd the goats and oxen. An ox got caught in the swamp quicksands and was lost. The father saw the accident and told the child she must come with him or she would be beaten to death. No one, he told her, would value the life of a mere girl above that of a good ox. Terrified, the child went with him. Her foster parents were heartbroken. They were converts from the gypsy tribe and knew tribe customs. She must be brought back before the sale could take place. They appealed to the missionaries for help, but Surju was not to be found. The gypsy camp was visited, but there was no sign of her and the gypsies denied that she had been there. Her foster mother was in despair. ''Surju is mine,'' she said; ''I have kept her and loved her since she was tiny and I can't let her go back to the life I left for Jesus.'' She did all she could and then left it with the Lord. She begged that if she got her back she would be admitted to the school in Jhansi. There the father would not dare come. Prayers were answered and early one morning the young foster mother arrived with Surju. No questions were asked. It was wisest not to know anything but that the Lord had answered prayer. Surju has never gone home except for brief visits, but her foster parents visited her regularly and made her feel that she was theirs. She was safer in school. Soon she had no desire to return to the old life.

So the years went by and all the girls of her age were married and she, too, wanted a home of her own. But she was a gypsy and only II class pass. Many said, "Once a gypsy always a gypsy," and she would go back. Word got to Kailar and a young Christian man there decided that he would like to marry her. The family knew her and they had met. He himself could not come to make arrangements. That would not be proper. His mother, brother, and sister-in-law came to see if Surju was willing to marry Benji. All were happy when she accepted and the wedding was planned for early March. Later the boy's father came in and the date was set for March 16th. So they were married and have gone out to their home.

She will be a farmer's wife in a village a few miles from Jhansi. What a contrast her life will be to that of her gypsy sisters! She is only one child saved out of the darkness. Pray that she may be a light in that village. Her husband's family and one other are the only Christians there. There is much to draw them back into Hindu ways and many reasons for compromise. By your prayers help them to keep true.

Miss Stringer adds: "Surju was a very happy little bride—a bride is supposed to be very shy and weepy. The four girls who had been married earlier in the year were all at the wedding, all wearing their wedding *saris*. I did so wish for a camera and a film to get all in a picture together. Surju is the last of the orphan girls old enough to get married for a few years. . . .

"It will soon be time to go to the hills. We have just received word that the Middle Examinations are to begin April 11th. School will close on the 26th and reopen July 5th. . . . Last night we had quite a thunderstorm and rain. Some say there was hail, too. This year is very unusual. We have had rain almost every week since the New Year. The farmers are hoping that yesterday's storm will be the last. Most of the wheat is ripe and ready for cutting. Some has already been spoiled and if it rains after it is on the threshing floors all will be ruined. Threshing is done here just as in Bible days. They smooth out a place and pound it down hard; the grain is then put down and they tread it out with oxen. It is then winnowed by holding it up high and letting the wind blow away the chaff. It sounds easy, but there is a real art to it."

For thou must share, if thou wouldst keep
That good thing from above,
Ceasing to share, you cease to have,
Such is the law of love. —*Trench.*

Easter Services on the Brownvale Field

Mrs. R. S. Stevens of Brownvale sends us the following account of their Easter services at Brownvale and Griffen Creek.

THE weather was perfect, a real spring day. Sunday morning at 11 o'clock, the children and parents began to arrive, until we had over 70 present. Mr. Iddeus, our Superintendent, took the opening exercises; the ''primaries'' sang ''Jesus Wants Me for a Sunbeam'' and two boys gave us a duet ''Tell it again'', while the Junior choir sang ''Tell me the Stories of Jesus''. A baby boy was baptized and dedicated to the Lord. Then Dr. Stevens gave a short Easter message.

In the evening we had a record attendance; chairs and benches were brought in, and there must have been well over 100 people present. The service was really a service of praise and thanksgiving. Friends from Griffen Creek came up to help us, and it certainly was grand to hear the lovely Easter hymns ring out. Then we had a solo, duet, and quartet, and our Junior choir sang, ''Low in the Grave He lay'' and ''I Will Sing of My Redeemer''. Some one in the audience got up and asked if they'd repeat this music next Sunday. The boys and girls feel quite proud of themselves, as this was their first attempt. At the close of the service the Sacrament of the Lord's Supper was dispensed, 31 partaking. In the afternoon the service at Griffen Creek was well attended, too. Generous offerings were received at all services. The Sunday School, especially, was delighted to have $10.00 for their Easter offering.

On Good Friday we had an evening service, with 35 present. The choir sang, ''There is a Green Hill Far Away'', and altogether the service was a solemn one as we commemorated the death of our Lord and Saviour. We hope and pray that all these services brought blessing to the people and that all will continue to unite with us each Sabbath Day for worship.

The deepening shadows in the east
Slowly change from blue to gray.
The golden sun, low in the west,
Is ready now to close the day.

The songbirds listen in the trees,
No oak boughs whisper, and the pine
Stand reverently, while the sun
Fades below the horizon's line.

All nature seems to pause a while,
In silence before an Unseen Power,
Suggesting to the heart of man
To worship at the vesper hour.

—*Author Unknown.*

Impressions of the Christian Movement in China

BY THE REV. C. E. ABRAHAM, M.A., B.D., REGISTRAR OF SERAMPORE COLLEGE, INDIA

I REACHED Chungking on September 27, 1943, and returned to Calcutta on January 5, 1944. The journey both ways was by air, and thanks to the efficiency of the Chinese National Aviation Corporation, it was quite comfortable, and as uneventful as crossing a lake on a steam-launch. Altogether I stayed 100 days in China—2 months at Chengtu, a month at Chungking, and the remaining days at Kunming and a few other towns. Chungking, the war-time capital of Free China, and Chengtu, a provincial capital, are both situated in the province of Szechwan in the N.W. of China, while Kunming is the capital of the province of Yunnan, which borders on Burma and India.

One of the outstanding impressions of my visit is the courtesy and friendliness of the Chinese people. Wherever I went I was received with the utmost cordiality and kindness by Christians and non-Christians alike. Courtesy is an art that is practised in its perfection in China; and, unaccustomed as I was to receive public homage in my life in India, I must confess that I felt not a little embarrassed at times at the exuberance of the receptions arranged in my honour. But it was all entirely genuine. I took it as a token of the respect and love which was entertained by the magnanimous Chinese people towards my motherland. At almost every public meeting the chairman, in welcoming me, recalled the long and friendly cultural contacts that have been maintained between the two countries, and expressed the hope that with the improvement of communications during and after the war this good-neighbourly relationship would be strengthened, more than ever in the past.

To say that conditions of living in war-time China are ''abnormal'' would be an absurd and even cruel euphemism. The prices of food-stuffs and other necessaries of life are simply fantastic. With inflation, the purchasing power of the dollar has fallen to abysmal depths. Before the war I was told a dollar would buy as many as 50 oranges, but a week ago, at Kunming, for a single orange one had to pay 9 dollars, i.e. Rs 1/8/- in Indian currency. The cost of living at Chengtu has gone up about 160 times above the pre-war level, while at Kunming it is about 400 times. It is a matter of astonishment how people are carrying on under these conditions. The smooth flow of the nation's life at such a time is at once a silent tribute to the good intentions of the Government on the one hand, and a proof of the resilience of the Chinese mind and spirit on the other. The Chinese speak of this war as a war of ''resistance and reconstruction'', and there is little difficulty in believing this, as one observes the continual repair that is going on of buildings and roads destroyed by Japanese bombs, the opening up of new lines of communications, and the planting of new small-scale industries in the interior under rather primitive conditions. One cannot but admire the spirit of quiet courage and cool determination that animates the Chinese people on the home front. China has had a longer war (6½ years of it) than the Allied Nations, and yet she is in no mood to give up or compromise with the enemy. She is determined to continue her resistance to the aggressor on the one hand and to reconstruct her national life on the other, according to the pattern of democracy best suited to her national genius. The future of such a nation is assured, in war as well as in peace.

What about Christianity and the Christian Church in China to-day? Thank God, all is well. Notwithstanding Japanese bombs and bayonets, the Christian Church is carrying on its work; aye, even more, it is on the onward march. When Shanghai, Peking, Nanking, and other university centres were occupied by the Japanese, the students and staff of 5 Christian Universities migrated to Chengtu, nearly 2,000 miles away, and started life again with little or no equipment of their own, except the spirit of pioneers and heroes. When Hankow was seized by the enemy, the London Missionary Society schools for boys and girls moved 800 miles up the River Yangtze, and are now established in a few cottages on the side of a pine-covered hill near Chungking. The National Christian Council staff, too, giving up their palatial quarters at Shanghai, were obliged to move to Chungking, to rent a *godown* (warehouse) in one of the by-lanes of the city and open a new chapter in their life. But a bomb pursued them there; their office was destroyed, but not their indomitable spirit. When I visited Chungking, I was invited by the secretaries to join with them in the house-warming ceremony of their new quarters, which had risen from the ashes of the old. The mud walls, bamboo tables and chairs, and paper-pasted windows may perhaps be again destroyed, but not the spirit that animates them in their work. What a splendid illustration of the truth, ''This is the victory that overcometh the world, even your faith.''

There are many open doors for the Gospel in China, and many more are opening. This is a conviction that deepened in me daily, while I was in China. Not only can the Christian message be preached without let or hindrance in Government Schools, Colleges and Universities, as well as outside, but it is positively welcomed by the people in many walks of life. In speaking to non-Christian audiences, there was no apology needed in introducing the name of Christ or in pointing to the cross of Calvary. The work that the Y.M.C.A. and the Student Movement in China are doing in various University centres affords a splendid illustration of this friendly attitude towards Christianity. Shapingba, near Chungking, is a University centre with about ten thousand students of all grades in residence. The number of Christians in this group is very small and yet Bible classes and Church services at the Student Centre are extremely popular. I visited the Centre the day following Christmas, and from the relics of the previous day's celebrations I could see with what enthusiasm the festival of the birth of Our Lord had been celebrated by the non-Christian student body at Shapingba. To take another illustration, a missionary of the China Inland Mission told me of a conversation that a Japanese official once had with a pastor in the occupied area.—''Don't you think that conditions are better under our rule than before?'' asked the official.—''Yes'', said the pastor, ''but in a different sense. The people are now more willing to listen to the Gospel than before.''—There are many reasons for such a turn of the tide in China in favour of the Gospel. Among several factors at work in producing this result may be mentioned the Christian witness of Chinese and foreign Christians in occupied territory, the generosity of American Christians as seen in relief administered by the United China Relief Fund, and the unselfish and patriotic spirit of many Christian laymen occupying positions of influence and authority in Government.

Another of the refreshing features of the Christian movement in China is the fact of Chinese leadership. Every Christian School, College and University in China has invariably a Chinese national as its head. This turning-over of educational institutions into Chinese hands was the outcome of Government policy enforced through the Educational Department in the year 1927. All educational institutions were required to be registered with the Government and a condition for registration was that they should be under the control of a Chinese principal and a Board of Management operating in China. Although the Mission and Church organization did not come within the ambit of this rule, of their own accord they fell into line with this reform, with the result that one finds Chinese nationals occupying very important and responsible positions in the Christian Movement throughout the country at the present time. I may add that the quality of Chinese leadership that I saw was of a high order, and so the change-over has left no regrets behind, even on the part of those who have been displaced.

Here I must pause to pay tribute to the statesmanship of several missionary societies working in China, in having put into practice such a self-denying ordinance in the matter of control in mission and Church administration. Grants from older Churches are no longer the monopoly of missionary societies, but are a gift to the Church in China, to be administered at its will. Some missions have gone further than others in this matter, and these missions, especially some connected with ''The Church of Christ in China'', may be congratulated on the adoption of this line of policy. I have seen nothing finer and nobler in all my experience in China than the graceful way in which some of the veteran missionaries from the west are ''standing down'', in order to honour their Chinese colleagues. By their whole-hearted co-operation they are making the work they love so much go forward even more smoothly and efficiently than under their own leadership. The situation in India, on the other hand, is such that he who runs may read. Out of 34 Christian Arts colleges only about a third have permanent Indian principals. Out of the 141 Anglican dioceses in the Church of India, only one has an Indian diocesan bishop. Similarly, on the bench of the Methodist bishops in India only one is an Indian. There is no need to multiply instances. Let those missionary societies in India which congratulate themselves upon their policy of devolution honestly ask themselves how far, as a result of their policy, real power has passed into Indian hands.

Another distinctive phenomenon of Church life in China is that denominational walls are not so high as they are in India. Consequently there is a more earnest spirit of co-operation in matters of common concern to the Christian enterprise in the country. A common hymn-book, produced a few years ago by a representative committee and used at present in all the churches in China, may be taken as a symbol of the spirit of unity in the Chinese Church. The ''Grace Community Church'' in Chungking is another example. The pastor told me that in that Church, of about 1,000 members, the largest church in the city, there were as many as 19 denominations represented, and yet that he had no ecclesiastical problems to solve at the time of Baptism or of Holy Communion. Further, I was interested to see that in the work of the N.C.C. such groups as the Salvation Army and the Society of Friends are closely associated with other Communions of Protestant Christians. Theological schools, again, which are usually citadels of denominational orthodoxy, are quite different from what they are in India. There are 3 chief Theological Colleges in Free China, and all of them are ''union'' institutions. In the West China Union Theological College at Chengtu, as well as at Canton Theological College at Kukiang, Anglicans rub shoulders with Baptists and Methodists with Friends, without any untoward results.

—*Special Bulletin issued by the Committee on East Asia and India Committee of the Foreign Missions Conference.*

Fifty Years of Brotherhood

FIFTY years ago last year, in 1893, a school was organized in Ottawa for the purpose of teaching the English language and the Christian religion to the Chinese men who had come here to live. The school co-ordinated the work carried on by individuals who had, from the first, gone to the newcomers as friends. Thus the people of the two races met together on the common ground of brotherhood and mutual service, and that happy relationship continues to this day.

With the coming of more Chinese as the years went on, there was expansion of effort, and eventually several of the city churches had classes for them. Later, the coming of wives and families widened the opportunity and greatly enriched the fellowship which has come to mean so much to all.

In 1921 the Ottawa Chinese Mission and Christian Association was formed, and the building at 314 Lisgar St. secured as a centre for varied activity. Each Sunday at 4 o'clock a religious service is held, with the sermon in Chinese, prayers and Scripture reading in Chinese and English alternately, and hymns in the two languages simultaneously. This mingling is symbolic of the inner unity of the worshippers and the triumph of the Gospel of Jesus Christ over the difference in speech.

Here Holy Communion is celebrated several times a year, by an ordained minister who speaks the Chinese language, assisted by elders from neighbouring churches. Preceding the church service there is a Sunday School session for adults.

Six times a week the children meet to study Chinese language, literature, history and geography. This is in addition to their regular work at public school or collegiate, and the double work does not affect their standing in either school. On alternate Friday nights the Chinese Young People's Society meets, and on Saturday afternoons the hall becomes a recreation centre for the Chinese young men of the city.

What developments the next fifty years hold it would be interesting to know. One thing is sure—the Mission is meeting a real need, and those associated with it are endeavouring to make its influence of value in time and in eternity. —*Contributed.*

In response to the appeal made by the Indian Famine Relief Association in Chungking and under the direction of Madame Chiang Kai-Shek the Chinese people have already raised and remitted Rs. 700,000 for relief work in India. Consul General C. J. Pao has been authorized to allocate the funds.

—*National Christian Council Review (India).*

Literature Page

Miss Louise A. Reith

IT is customary on this page to bring to your attention each month some book which we feel is valuable for personal reading or for use at an Auxiliary meeting. The book this month, although different from some of the others, is none the less worthy of our attention. Many of us, convinced ourselves of the importance of missionary work and interested in books on missionary subjects, have very little idea of how to plan missionary education that others may become interested, too. Missionary Education in Your Church by Nevin C. Harner and David D. Baker will help in this regard.

The book begins by discussing the place of missionary education in this ''non-Christian'' world in which we live to-day. ''If'', the authors ask, ''there is no hope for our world comparable to the hope that lies in missions, if there is no cause that promises greater good for the humankind than the missionary movement, if there is no fellowship with possibilities for peace and brotherhood and good-will among men like that of the world-wide Church, can there remain any doubt in our minds as to the imperative demand upon us to set up in every congregation the most effective devise?''

The chapters following discuss and attempt to answer such questions as: What will adequate missionary education provide? What is missionary education? Is Christian education complete without missions?—bringing out in the discussion that missionary education is ''a part of'' and not ''apart from'' Christian education. Plans are suggested showing how a church can organize so that the best results may be obtained. The place of missionary education in the Sunday School and other departments is discussed and the way in which that missionary education can be made to ''live'' through ''first-hand'' and ''second-hand'' contacts and by making the most of periods of special missionary emphasis and special days and seasons.

In closing, the book deals with the question, ''Who is a good missionary education leader?'' and gives suggestions as to the major emphases to be used in the missionary education of children, youth, and adults, and ''How to take stock of results.''

This book will prove interesting and valuable reading for anyone interested in promoting missionary education, most valuable if read and discussed by a small group. Read it during the summer months, and be prepared to enter into the work of the autumn more aware of the greatness of the task of missionary education and with a clearer idea of how that task can be carried out.

AUXILIARY PAGE

Miss L. K. Pelton

Intercession for Deaconesses in Canada

NAMES and centres of twenty deaconesses on the staff of the Women's Missionary Society in Canada appear in the January *Glad Tidings,* pages 6 to 8; changes are reported in the magazine as they occur. So far this year these are: the transfer of Miss Marjorie MacKay from Melrose Park congregation to Leaside and of Miss Helen Ross from Montreal to Quebec Presbytery, and the appointment of Miss Ruth Heighton to survey work under the Presbytery of Kamloops and of Miss Orra Hunt to work under the Presbytery of Prince Albert. While supported by the Women's Missionary Society, a deaconess works under the direction of the Presbytery in which she is located.

It will be seen that we have deaconesses in six provinces, all the way from Victoria to Quebec. What are they doing? To find out, read a few of their letters and reports and the article ''What does a Deaconess Do?'' in the March and May *Glad Tidings.* When you have done so, you will say to yourself, ''What manner of women must these be, physically, mentally, and spiritually, to stand the strain which a work so varied and so exacting imposes!'' The least we can do as members of the Society in which they serve is to hold them in intelligent and prayerful remembrance.

1943 *Glad Tidings*: October, 367, 374-381; November, 417-423; December, 450-453, 464.

1944 *Glad Tidings*: January, 29, 30; March, 101-107; May, 200-207.

Let us give thanks for the service our deaconesses are rendering the Church in Canada, and let us pray that they may have all needed wisdom and strength and that, being constantly enriched by God's grace, their lives may overflow in blessing to others.

Let us pray for a blessing on our deaconesses as they visit the homes; that they may bring comfort and cheer to the aged, the lonely, the sick, and the bereaved; that their ministry may bring back to the Church those who have drifted and may stir up to active service those who are leaving the work to others.

Let us pray for the work among Canada's moving population, members of the Forces and war workers, that these may feel that they are a vital part of the Church where they are stationed and may find strength and inspiration in its fellowship; that their children in nursery schools and Sunday Schools may know the unchanging love and care of their heavenly Father.

Let us ask God's blessing on the teaching ministry of our deaconesses, that in the power of the Holy Spirit they may present the Gospel clearly and compellingly in Church service and Sunday School, in camps and Vacation Schools, in Young People's Societies and in women's and girls' organizations; that they may have the joy of a rich harvest from their sowing.

Prayers for Auxiliary Meetings, pages 25, 26.

—*E. Mathieson.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

Are You Using the Workshop Method?

"BUT I don't know how to do it,'' protested the study convener for the next meeting, who had come to realize that she was expected to conduct a "workshop'' at that meeting. "Oh, we'll show you how,'' the group chorused back. "We've all had a turn at it and it's really quite simple. All you have to do is follow the directions in the programme, organize your material as outlined, type it out, hand it to your workshop groups, give them twenty minutes to work on it, and then go around to say, 'Are you finished?' It's a cinch for the leader!''

Most groups that have been experimenting with the new "workshop'' method in the current study have discovered that, with a little practice, the method works out surprisingly well. Even if the leader at first finds herself in the position of having to direct what seems a three-ringed circus, there is quite a thrill in discovering that one *can* do it. Members find that the hunt for facts and information can become absorbingly interesting, if it is done as a common group project. There is a deep satisfaction in good teamwork that can be experienced not only in play but in study and work as well. Here are a few helpful observations for those who are new to this method:

1. A quick, easy way to divide into smaller groups is by numbering as you would for games.
2. If you have a large group, say around 30 members, you will need at least *two* sets of source material. Also you will have a much better meeting if you rearrange your material so that you have five groups instead of the usual three. If you find that the material in the study outline is insufficient for a larger number of

groups, use articles and letters from *The Glad Tidings,* also extra information from other reference books.

(If you cannot obtain supplementary books from the public library, write to Miss T. Negoro, Y.W. Department, Room 800, 100 Adelaide St. West, Toronto 1, Ontario.)

3. Encourage your group to bring any articles or information bearing on the topic for the meeting. Follow the example of one group that has a ''Research Table'', on which is placed all the available literature that the group has been able to gather for the meeting. This is constantly used as a sort of extra hunting ground for those who seek more information.
4. Findings. *These are very important,* as it is in this period that the whole group shares the information that the smaller groups have been able to find. Discourage when you can the reading of long paragraphs from the source books. *Insist upon members speaking so that they can be heard by everyone in the room.* If the person bringing findings gets into difficulty, help her out with questions or appeal to other members of her group. Encourage questions from the other groups. *—T.N.*

GIRLS and LEADERS

Mrs. Harold Keefer, ***Secretary***

CAMP

Birds are singing, woods are ringing,
With Thy praises, blessèd King;
Lake and mountain, field and fountain,
To Thy throne their tributes bring.

FOR years we have sung this hymn at Sunday School. Do you remember the chorus? Now at the teen-age girls' camp, the hymn becomes very real to us—in God's beautiful out-of-doors we ''join the chorus, merrily, cheerily, gladly praise'' Him.

Your Leaders are convinced that Camp is one of the very finest experiences a girl can have. God becomes very real in Morning Watch and at Sunset Vespers. The friendship, the fun, the new ideas, all give us beautiful memories to treasure, and challenge us to enthusiastic service when we return.

Plans are now being carefully and prayerfully made for camps all over the Dominion. Information can be given by your Leader, or by our Girls' Work Secretary at Room 809, 100 Adelaide St. W., Toronto 1.

To the Senior Auxiliaries and Presbyterial Executives—May we suggest that you do all you can so that as many as possible of our teen-age girls may attend camp this summer. They will be, before many years, the women of our Women's Missionary Society. An investment in Christian womanhood is surely worth while.

—B. Allan.

A Camp "Do You Know?"

Do You Know —

That British Columbia is using a new camp site this year at White Rock? The blue Pacific beckons all B.C. teen-age girls.

That the Alberta Presbyterian camp site at Sylvan Lake is being improved and that larger and better camps are expected there this year?

That Buena Vista is a new Presbyterian camp for Saskatchewan?

That Manitoba has its teen-age camp at Shoal Lake, Ontario, in the middle of July? Dr. Quinn from India and Miss Margaret Webster, the Girls' Work Secretary, are expected to be present.

That there will be several Presbyterian camps in Ontario—at Kintail, Glen Mohr, and Iroquois Point?

That Quebec girl campers attend the C.G.I.T. camp at lovely "Cedar Lodge" on Lake Memphramagog?

That *you* should not miss the opportunity of attending a girls' camp this year?

—M.W.

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

THIS is a tale told by Miss Hermanson, Superintendent of Rocky Mountain House Hospital. A wee child of two came to the hospital to stay for some time. In order to keep him happy, Miss Hermanson went to the cupboard in search of a toy, but, alas, there was nothing suitable. She was about to turn away when a sudden thought came to her. There was a tooth-brush holder that some Mission Band had sent. It was in the shape of a pig, cut from ply-wood, painted pink, and had five hooks screwed into it. In this form it was of no use to the hospital, so why not take out the hooks and give it to the little boy for a toy? This she did—and the child was delighted. From then on, it was his constant companion and every time the nurses went to see him he showed it to them with great glee and wanted them to play with it. At last when the time came for the wee fellow to leave, Miss Hermanson gave him the little pink pig, so that he would have a toy to play with at home.

The hospital is not the only place where toys are needed, for we have six kindergartens and nursery schools. And don't forget all these little three- and four-year-olds who come to your own Mission Band who can't possibly understand what the older folk are doing. If you had some toys for them, they would play happily in some corner of the room while you directed the activities of the older children.

Several standards should be maintained when choosing and making toys for young children. They should be washable. They should be ''safe'' toys, that is, have no sharp edges on which to cut fingers. They should be strong, for they get rough usage. And they should have play possibilities.

Here are a number of toys that you might like to make in your Mission Band.

Spool Beads. Have the children collect empty spools and paint these with pretty enamels. Buy long shoe laces on which to thread them. Get from the grocery store a box that will serve, when painted, as a good container for the beads. Presto! There is a toy that will delight wee kiddies.

Nests of Tin Cans. Again, have the children collect tin cans of various sizes. Hammer down all rough edges and paint with gay colours. Children use these in many ways. They make excellent toys for the sand box, they can be piled one on top of the other, and can be used as containers.

Horse Chestnut Dolls. Some of the Mission Bands are in parts of the country where there are horse-chestnut trees. When the children have collected many of these nuts, start making dolls. Thread four or five chestnuts on each of two pieces of string. These make the legs. Using these two strings together add a number more to make the body. Next, take two other pieces of string and make the arms as you did the legs. Finally, bring all strings through one chestnut, thus making the head. Tie securely. You will have a fine jointed doll with all sorts of play possibilities.

Hints. When giving the children a painting job to do be sure to have plenty of paper to spread on the floor and table to protect them; have plenty of rags with which to wipe up what is spilt; have on hand plenty of turpentine—it helps with the cleaning-up job; have a small group of children working at a time—there is less likely to be accidents; let the children who want to paint have an opportunity to do so, but help them to realize that they will have to take turns.

When painting toys for young children, be sure to use paints in which there is no lead. Lead is a poison and there can be harmful results if it is used.

Toys for the hospital or kindergartens should be sent through the Presbyterial Supply Secretary. —*A. Adams.*

PROVINCIAL NEWS

ALBERTA

Mrs. J. H. Williamson, 811 12th Ave. W., Calgary, Press Secretary

ALBERTA'S Exchange Department exchanges ideas as well as papers, and here are a few gleaned from some used at the recent Provincial meeting in Calgary.

A variety of posters in Presbyterian blue with black lettering and pictures depicting every phase of the work, both overseas and Canadian, together with a number of shields featuring the various departments and their total figures for the year, were of excellent decorative value as well as informative. They also were used as a basis for the summary given at the closing public meeting, when ''in the shortest possible time and with the fewest possible figures'' the audience was told ''What the Women's Missionary Society Does'' and ''How it does it''.

Charts showing the rise or decline in Mission Bands, Girls' Organizations, and Young Women's Auxiliaries, were explained on Young People's night by the girls who had prepared them.

The four Presbyterial Treasurers, in an arranged dialogue, plied the Provincial Treasurer with questions which she, fortified by an imaginary Treasurer of the Women's Missionary Society, answered with authority from Council rulings. This also included the presentation of the 1944 allocation.

How to use the study material in both small and larger groups, the demonstration of methods, including map drawing, was a particularly helpful and interesting programme number.

The Lantern Slide Secretary was given an opportunity not only to speak about slides, but to exhibit a set.

The idea of having *all* reports (and nothing but reports and discussion) at the morning sessions worked out well, the reading of the minutes at the afternoon sessions still giving opportunity for any further questions and comments.

And, incidentally, a few prepared leading questions, and a few members who will make helpful and pertinent comments, or ask leading questions, add to the educational scope of a meeting.

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St., North Vancouver, Press Secretary

WESTMINSTER Presbyterial — An Easter Rally for the Mission Bands of Greater Vancouver was held on April 14th in Fairview Presbyterian Church. It was an exceptionally enjoyable and profitable gathering, not only for the many children but also for the goodly number of adults present. The Rev. W. Ellis led the sing-song, after which Mrs. C. P. Young, Provincial Mission Band Secretary, led in the devotions.

Mrs. W. J. Murdoch, Presbyterial President, encouraged the children to apply themselves to Scripture memorization. She presented the banner for the year to St. Paul's Band. Mrs. W. G. Gourlie, Provincial President, introduced Miss Frieda Matthews, who spoke on the Cecilia Jeffrey Indian School in Kenora. Her address, which gave us a very intimate knowledge of the School, will not be easily forgotten. We were all inspired to continue steadfast in prayer, not only for this branch of our work but all branches, remembering the cause for which we are organized, that of helping to win the world for Christ.

Miss Ellen Douglas, who has recently returned from India, was the guest speaker when St. Stephen's Auxiliary held an open meeting in the church on April 28th. Miss Douglas showed interesting slides of the Bhil field in India. Besides describing the work that is being carried on, she told of the background of Christian teaching in that field, referring to our well-known missionaries. She urged the members to bear in mind the problems and difficulties encountered by our workers abroad and offer continual prayer that they be given strength and encouragement to carry on in their efforts to spread the Gospel. At this Thank-offering meeting other organizations assisted in the programme; the Young Women's Auxiliary was in charge of the devotions and the choir, session and Sunday School also took part. The Rev. H. G. Marsh pronounced the benediction.

MANITOBA

Mrs. W. S. Nairn, 523 S. Vickers St.,
Fort William, Ont., Press Secretary

BRANDON Presbyterial — At a Presbyterial Executive meeting held at the home of Mrs. George Ferrier plans were made for three summer rallies to be held in First Church, Brandon, on June 8th, and for Miss Frieda Matthews' visit to the Presbyterial in June.

At the Easter Thank-offering meeting of First Church Auxiliary, Brandon, Mrs. George Wood gave an address on ''Evangelism''. St. Andrew's Auxiliary's special speaker was Mrs. Hepburn, whose subject was ''Forgetting to give thanks for the many good gifts we receive''. Miss Ruth Crawford gave the Easter message, ''Triumph over Death''. Both Auxiliaries had the Mission Bands sing choruses.

Superior Presbyterial — The Senior and Young Women's Auxiliaries of First Church, Port Arthur, met together for the Thank-offering meeting. Mrs. Wm. Ballantyne, Fort William, spoke on the text, ''Thanks be to God, which giveth us the victory through our Lord Jesus Christ.'' The C.G.I.T. of First Church, Fort William, had an Easter tea at the home of the president, Miss Valerie Gallinger, which was well patronized by the church organizations.

Winnipeg Presbyterial—Three Thank-offering meetings are reported. First Church Auxiliary, Winnipeg, met in the evening, with the Young Women's groups as guests. The Rev. W. Gordon Maclean took the devotions, giving a talk on the significance of Holy Week. Miss Millicent Kerr and Miss Dickson

Dinwoody of the Evening Group gave papers on our work in British Guiana and on Latin America. The Young People conducted an interesting and instructive questionnaire on British Guiana. When refreshments were served, the women had an opportunity to get acquainted with their guests. To Knox Auxiliary, Stonewall, meeting at Mrs. A. N. McDonald's home, Mrs. J. Stanley Flook of Winnipeg spoke on ''God's Call'' and ''Mary's Vision'', inspiring the members to go forward as missionary workers. Old Kildonan Auxiliary met at the Manse, the Rev. P. F. MacSween conducting the devotions. Mrs. Digby Wheeler gave a very interesting address on ''Oriental Immigration'', referring particularly to the Indian problem, to which she urged the members to give much thought. Miss Flora Henderson gave a full report of the Provincial meeting.

Superior Presbyterial — The Presbyterial Annual Meeting was held in First Church, Fort William, on March 10th, with delegates present from Port Arthur, Kenora, Fort Frances, and Fort William. Mrs. C. LeCocq was elected President for the 5th year. Miss Frieda Matthews was guest speaker at both sessions and installed the new officers. At the opening session after Scripture reading by Mrs. LeCocq and prayer by Mrs. J. L. MacLeod, Kenora, there was a moment's silence for loved members who had passed on during the year, then prayer by Mrs. W. Ballantyne.

Fourteen Girls' Groups were reported, with 102 members; 5 Young Women's Groups, with 101 members, and 5 Mission Bands and 2 Explorer Groups. Appreciation of the splendid work done by Miss Stevenson as Girls' Organizations Secretary and Mrs. F. W. Edwards as Literature Secretary was expressed by Mrs. LeCocq. Both were retiring. The need for more and still more leaders and training for the girls of the Church was stressed by Miss Matthews. These were serious days for our young women and girls, she said, urging the women not to lose touch with the teen-age girls and young women; they will be the future women of the Church. Women are needed to give the girls leadership and understand their problems. She also referred to the great opportunity there was for the Church among newcomers to the Dominion.

At the supper hour the Rev. J. Stanley Flook brought greetings from the Session and Mrs. H. Gallinger welcomed the delegates. The Rev. A. H. Johnston of St. Andrew's and the Rev. J. A. McMahon of First Church, Port Arthur, also spoke briefly. The three Lakehead Presidents led in the evening devotions. In her address Miss Matthews reminded her hearers that the Christian faith belongs to all peoples of the world. ''To-day,'' she said, ''God has opened the door and the Church has a call to possess all lands for Christ.'' A pleasing item in the evening's programme was a sketch, presented by the C.G.I.T., under Mrs. E. Bell. The children's choir of First Church, directed by Miss Muriel MacKay, sang an anthem.

ONTARIO

Mrs. J. R. Hill, 250 Cooper Street,
Ottawa, Press Secretary

''STILL achieving, still pursuing,'' might well express the activities and aspirations of the Provincial Society as presented at the 30th annual meeting held in MacNab Street Church, Hamilton, April 17th-20th. The Executive met on Monday evening. Tuesday morning was given over to three conferences: Organization, led by Mrs. K. B. Schroeder; Education, by Mrs. J. R. Hill; and Service, by Mrs. A. B. Macdonald.

At the open session on Tuesday afternoon the Very Rev. Dr. Barclay conducted the worship service, taking as the subject of his message ''His will is our Peace''—the theme chosen for the meeting was ''He is our Peace''. Following a greeting from Mrs. D. Munro, Presbyterial President, reports were received — From other provinces and Churches, as well as our own members, had come requests for Exchange papers suitable for special day programmes — ''Many people have increased their knowledge, their interest, their devotion and their service because of having read some book or leaflet from our Literature Department''—In most cases, students are very grateful for the interest shown by church members — *Glad Tidings* subscriptions totalled 14,303, an increase of 100. The reading of ''gleanings'' at each meeting was recommended—From all church organizations came 234 requests for Lantern Slides—More than ever is it important that the Ontario pages in *The Glad Tidings* contain helpful items. The Historian emphasized the word ''Remembrance''.

Tuesday evening was Young Women's and Girls' Organizations night. Mrs. C. H. McDougall: ''Encourage your Young Women's Auxiliary leader, and keep her in office at least two or three years. Keep the channel of prayer open always.'' Reports showed 178 Young Women's groups, 3,849 members, givings, $1,456 (an increase of over $1,000), 1,327 subscriptions to *The Glad Tidings.* It was heart-warming to see St. John C.G.I.T. members in their trim middies and hear their fresh voices earnestly singing ''Living for Jesus''; one felt the truth of the words Mrs. Allan quoted, '' 'You who are young, it is you who must make the dreams of the world come true'—under the leadership of Jesus.'' There are 20 new groups and $607.52 was given to the General Fund, besides supplies. For the Senior Department, Mrs. Schroeder reported 576 Auxiliaries and Associate Societies with a total of 17,420 members, 11,524 of them active members; there are 5 new Auxiliaries. Mrs. C. Robertson told of 5,762 members in 310 Mission Bands and $6,290.00 contributed, besides supplies. More Home Helpers were reported, and increased givings ($8,901.75 in all); more than 6,000 calls were made. Supply had a busy year, $5,450.00 was received for the Supply Fund, and supplies valued at $9,524.50 were sent out. A Welcome and Welfare Secretary with a well chosen committee is needed in every Auxiliary, especially Young Women's. ''We cannot afford to neglect this department'', Mrs. G. D. Johnston said; she reported 14,978 visits. The Library Secretary suggested the use of scrapbooks, provided free by the Navy League to be filled and sent off. Letters from lumber camps told of the men's pleasure at getting reading matter. Receipts in the Life Membership Department showed an increase of $165.00—Total money value, $14,210.00. The financial report was good! For the first time since 1930 the allocation was reached, and exceeded — by $2,910.00. Free-will offerings are becoming more general. Fifteen of the 24 Presbyterials had gone beyond their allocation.

The same allocation was gratefully and gladly accepted for this year. Contributions for the first quarter of 1944 are $700.00 ahead of this time last year.

In a masterly address on "Keeping Step with the New Day" Mrs. W. A. McLennan showed how our Women's Missionary Society is adjusting and expanding its programme to meet present conditions: (1) by helping to meet the great need for work among children and young girls—as in aiding the Day Nursery in the Ukrainian Church, Toronto, opening a Children's Centre in Vancouver, and planning for a centre for girls in Toronto; (2) by co-operating with other Churches in work among women and girls in war industries and by befriending the families of men in the Forces and war workers; (3) by helping to meet needs arising in other countries because of the war, in contributing to the work of Orphaned Missions, in giving to churches that have suffered because of air raids, and in making extra grants to Christian Literature. It is "keeping step with the new day", too, in co-operating in the work of the Church of Christ in China. In conclusion, Mrs. McLennan called for a campaign for the training of more and better leaders.

Dr. W. A. Cameron, in an outstanding address, spoke of the work of missions in a post-war world. Work, he predicted, would be along the lines followed in China, where our Church is co-operating with 14 other Churches and Boards. The Rev. Frank Lawson, Kitchener, in a stimulating message declared that a mighty revival is needed in the Christian Church. The women of the Church, he felt, could wield a great influence in keeping the home Church in a healthy state. "We need a great vision of the need and of our responsibilities," he said. Dr. W. R. Quinn told of his medical work in India, using slides to illustrate his address.

The delegates agreed to use their influence to help suppress the liquor evil and to use the franchise. There were reports from all Presbyterials and Presbyterial Presidents led in the worship service at each session. Mrs. W. M. Hall extended to the Provincial an invitation to hold the next annual meeting in Toronto. Mrs. Victor Smith, who had presided during the sessions, gave a fine closing message.

Mrs. W. A. McLennan presided during the election and in a deeply impressive service installed the officers. Mrs. H. C. McKellar, Hamilton, is the new President. Other new officers: Mrs. A. Scobbie, Stratford, Life Membership; Miss Jennie Kinnear, Cayuga, *Glad Tidings*; Mrs. H. E. Wiley, Toronto, Deputation; Members without portfolio: Mrs. W. A. Newall, Malvern; Mrs. Glenn Thompson, Stouffville; Miss M. B. McQuesten, Hamilton; Mrs. Ross Thomson, Amherstburg.

Barrie. — All Collingwood branches united to make the Easter Thank-offering a happy event. Mission Band members sang, and the C.G.I.T. presented a play, "The Waking Church". Miss Edith McCausland, of the Irish Presbyterian Mission in Manchuria, told of work in that country.

Brockville — Many Auxiliaries held Easter Thank-offering meetings. At Prescott Mrs. H. P. Maitland was the guest speaker, and Mrs. R. A. Kerr, Montreal Presbyterial President, brought a special message to the Young Women. In Kemptville the Senior and Goforth Young Women's Auxiliaries held meetings; at the former Mrs. Robert Hyndman, a member for 58 years and their first Secretary, was a guest. Bible Quiz books were presented to the boy and girl who had attended the Mission Band most regularly in 1943.

The Brockville Presbyterial Sub-executive met to discuss plans for the summer camp to be held at Iroquois Point in July.

Chatham — Miss Ruby Walker addressed meetings in Knox Church, Windsor, and spoke to Mission Bands and C.G.I.T. groups of Knox, St. Andrew's, and Riverside. At Dresden Mrs. A. Hoyles spoke on the four aspects of the Christian life: worship, service, giving, witnessing. *Focus on British Guiana* was reviewed by Mrs. Noble Law. ''Chinese work in Canada'' was discussed by Mrs. D. M. Shaw. At Ridgetown Mrs. Slacer spoke on ''Loyalty''. Mrs. Gordon Sharp entertained the Chatham Auxiliary on its 16th birthday. Miss G. Lee spoke on ''Jonathan Goforth''.

Kingston—The Y.P.A. joined with the Auxiliaries for the Easter Thank-offering. The Rev. E. H. Johnson told of work still being carried on in countries under Japanese control.

Peterborough—Mrs. A. R. McMurrich, special speaker at a meeting of St. Paul's Auxiliary, Peterborough, used as the central thought of her address, ''We should give thanks for to-day, and hope for to-morrow, never slackening our effort.'' She spoke of work in which the Society co-operates with the General Board of Missions, as well as with Boards of other Churches, stressed the need for deaconesses to help among war workers in the larger cities, and made an appeal for candidates to train for the work. All missionary groups in the Presbyterial, from Mission Bands to Senior Auxiliaries, are having well attended meetings and maintaining enthusiasm.

Temiskaming — Mackay Auxiliary, Timmins, entertained the Young Women, the C.G.I.T., and the Young People's Society at an evening meeting. Lantern slides on ''The New North'' were shown, and an address given by Mrs. Troyer. Mrs. H. Poppleton was in charge of the devotional service. A ''True or False'' contest on the Presbyterian Church in Canada brought out many facts about our Church; it was won by the Y.W. Auxiliary.

QUEBEC

MISS MARY GREIG, 2168 PARIS ST.,
MONTREAL, PRESS SECRETARY

THROUGHOUT the past year the memory of the address given by Mrs. D. Strachan, Treasurer of the Women's Missionary Society (W.D.), at the 1942 annual meeting has been a source of inspiration and encouragement. So it was with great pleasure that the Provincial Society again welcomed Mrs. Strachan to its annual meeting held on April 18th in Knox Crescent Church, Montreal. In her address Mrs. Strachan said that never has it been harder to do missionary work, but never have the opportunities been so great. The lack of leaders, not the lack of money, is the outstanding difficulty. Her plea was for workers and more workers — for energetic, earnest, educated young women, filled with the love of God and love for their fellow men. Several new avenues of work have been or are being opened:

in Vancouver, a Children's Centre is being opened; and in Toronto there is to be a Girls' Centre; in Winnipeg, the Elmwood Mission building has been bought and is being renovated so that it may be more suitable for the use of the congregation.

At the morning session full reports were given by departmental secretaries. These were, for the most part, quite encouraging. The total membership in all departments was 3,187. The Treasurer reported receipts of $15,035.39, an increase of $290.00 over 1942. The Young Women's Department had an active year with an increase in membership and the self-imposed allocation of $2,000 exceeded. The Home Helpers Secretary reported an increase—34 departments, with 813 members. Mrs. Owen Rede Campbell gave a full, encouraging report on the French work.

The Mission Bands of the Montreal Presbyterial tried a new plan for their Easter Rally this year. They presented the beautiful pageant, ''He is Risen—Go and Tell''. All the leaders met and read the script through, and each one chose a part for some members of her Band. Members from four Bands made up the choir. The whole story was read to each Band, so that all taking part had the complete picture in mind. The Rally was held in Kildonan Hall, the Church of St. Andrew and St. Paul, on Easter Monday. About 60 children from 16 city Bands met on the Saturday morning before Easter for their one rehearsal together. The performance was most impressive. A group from the Chinese Church, dressed in their own beautiful dresses, represented China, when members representing several nationalities (all in costume) brought flowers to the cross, to show their love of Him who was crucified that all men might be drawn to Him. The victorious ending was well depicted, leaving the audience with the Easter message—the Good News and the Great Commission, ''He is Risen—Go and Tell''.

Quebec—At the Easter Thank-offering of St. Andrew's Auxiliary, Sherbrooke, Mrs. A. M. Hill, Provincial President, was the speaker. In her address, Mrs. Hill reviewed the work of our Society, emphasizing the special demands that have arisen during wartime. The sphere of our work has been enlarged by the help our Society has been able to give for ''Orphaned Missions''. Our deaconesses are doing work among girls and women in war industries, and families affected by war conditions. Mrs. Hill also referred to the Esquimalt Service Home under Miss Blyth. In the interior of British Columbia, as in Quebec, Auxiliaries are few and scattered, and deaconesses are doing a wonderful work for Canada in holding congregations together when so many ministers are serving as chaplains. Let us labour while it is day, she said, to extend this work, on which the future of our land depends.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA,
PRESS SECRETARY

MOOSE JAW Presbyterial—The 30th annual meeting of the Presbyterial was held in Knox Church, Moose Jaw, on April 3rd and 4th. Mrs. H. A. Staveley, Weyburn, presided at all the sessions. The Rev. R. A. Davidson welcomed the delegates and conveyed greetings from Presbytery. Rev. N. R.

Kennedy of First Church, Regina, was the speaker for the evening meeting.

Reports all showed marked improvement over 1942. The allocation had been passed by $71.44. Assiniboia, Knox and St. Paul's, Moose Jaw, and Weyburn reported a ''complete Women's Missionary Family''. *So lives the Church, Give us Books,* and *The Church in China* were the books recommended by the Literature Secretary. Mrs. J. A. Sinclair, Provincial President, told of the purchase of a permanent camp site at Buena Vista, Long Lake, and said plans and alterations were going forward, so that it would be ready for the Girls' Summer Camp. Knox and St. Paul's Auxiliaries were hostesses for the luncheon. Mrs. Sinclair gave the closing address and installed the officers.

Prince Albert Presbyterial—The Lucy Baker Auxiliary, Prince Albert, is a thriving Young Women's group. Their meetings are prayerful and inspirational. They had four new Life Members in 1943. The members find *The Glad Tidings* helpful; sixteen subscribe to it. At an interesting meeting in April Miss Strongways showed slides of various beauty spots across Canada.

The study on British Guiana is proving very profitable to the members of the Tisdale Auxiliary. *The Glad Tidings* has an important place in the programme of this group; it is used at every meeting, in the devotional period and often in the study period or the current events period. Every active member and every Home Helper is a subscriber, making 33 in all.

At the Melfort Young Women's Auxiliary's Easter Thank-offering meeting the Rev. A. V. Baine, of the Child for Christ Crusade, was the speaker. As a project, this group has started a teen-age girls' study group.

Saskatoon Presbyterial—Some people regard missions commercially, feeling that there must be certain practical results because they had paid a certain price, stated Flt. Lt. the Rev. D. Gowdy, the guest speaker at the supper which brought to a close the Presbyterial annual meeting held in St. Andrew's Church, Saskatoon. The main function of missions, he declared, must be the changing of the individual, and the saving of one soul was alone worth the journey of the missionary. The speaker took as his topic, ''Missions and the Man'', pointing out that greater emphasis was to-day being placed upon the value of the individual. Mrs. J. A. Sinclair was present at all sessions. She spoke of the new camp near Regina, and described some of the attractive features of the house, which the Society had been fortunate in securing for a girls' camp. Unless we interest young people, she said, our future is dark, for they represent the Auxiliaries of tomorrow. Mrs. J. M. Young was again chosen President.

At the St. Andrew's Auxiliary meeting Mrs. J. H. Cameron gave a paper on our Church's Mission to the East Indians in British Guiana, telling of the work of the early missionaries, and those now on the field. She emphasized the great opportunity for the Church on this field.

At the Rosetown Easter Thank-offering meeting, Mrs. W. C. McBride spoke on ''Early Missionary Work in China'', referring especially to the life and character of Dr. Goforth. We must be missionary-minded, she emphasized, before our Church can be successful.

TREASURER'S STATEMENT

March and April 1944

RECEIPTS:

In memory of Mrs. John Patterson, Wainwright, Alta., "Miss Lily Simpson's Work"	$ 100.00
Knox Church Sunday School, Toronto, "Mrs. Dickson's and Mrs. Mackay's Work", British Guiana	62.50
Miss Lily Simpson, refund on travelling expenses	42.21
Annuity rates received from workers	473.83
Cecilia Jeffrey, Government Grant	1,337.40
Birtle, Government Grant	998.36
PROVINCIAL GIVINGS:	
Alberta	237.65
British Columbia	300.00
British Columbia, supplies	6.00
Ontario	11,000.00
Manitoba	369.50
Quebec	1,875.00
Saskatchewan	222.30
	$17,024.75

DISBURSEMENTS:

Hospitals:	
Canora	$ 326.66
Rocky Mountain House	500.00
Weirdale	250.37
Chinese in Canada	1,746.00
Indian Schools:	
Birtle	608.32
Birtle, Government Grant	2,705.90
Cecilia Jeffrey	588.32
Cecilia Jeffrey, Government Grant	3,581.39
Mistawasis	90.00
Saskatoon Residence	150.00
Supplies, Provincial	376.28
India:	
Bhil Field	4,624.55
Jhansi Field	4,379.13
China	2,425.00
British Guiana	1,119.00
Life Membership	11.45
Lantern Slides	83.33
Publications	1,252.01
Deaconesses	4,236.38
Organization	1,357.47
Christian Literature	755.00
French Work	161.66
Children's Centre, Vancouver	812.88
Deputation	224.51
Grants	310.00
Transferred to Overseas Trust Fund	3,192.00
Miss Simpson, Travelling Expenses	99.36
Candidates	45.00
Miscellaneous	43.84
Exchange	50.48
Administration	967.72
	$37,074.01

RESERVE FUNDS:

RECEIPTS:

Overseas Trust Fund—	
Transferred from General Fund	$3,192.00
Interest	75.00
Legacy Fund—	
Payment on Toronto property	50.00
Interest	12.00
Estate of Miss Jessie Harold, through Kingston Presbyterial	100.00
Special Fund—	
Payment on Prince Albert Residence	66.50
Sale of Canora Hospital	25,000.00

Pension Fund—	
Interest	67.50
Pension Rates	40.00
	$28,603.00

DISBURSEMENTS

Special Fund—	
Children's Centre, Vancouver	$2,400.00
Exchange	31.25
Legacy Fund—	
Children's Centre, Vancouver	5,922.50
Overseas Trust Fund—	
Miss Simpson, Travelling Expenses	235.00
Pension Fund—	
Annuity rates paid to Government	1,022.84
	$9,611.59

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

God, give us seeing eyes, a mind to understand
The beauty Thou hast wrought on every hand.
Make us responsive to the upward lift
Of life's high call. Let us not drift
In aimless groping, blind and unware,
While beauty goes unnoticed everywhere.

—*Selected.*

Book List

THE CHIANGS OF CHINA. By Elmer T. Clark	$1.00
THE SILENT BILLION SPEAK. By Frank Laubach	.65
THE TRUMPET OF A PROPHECY. By Richard Terrill Baker	.70
ON THIS FOUNDATION. The Evangelical Witness in Latin America. By W. Stanley Rycroft	.65
MISSIONARY EDUCATION IN YOUR CHURCH. By Nevin C. Harner and David D. Baker	.75
CAN GERMANY BE CURED? By Edwyn Bevan	.10
WHY CHRISTIAN EDUCATION? By E. B. Castle	.10
WHAT IS THE CHURCH DOING? By Henry P. Van Dusen	.65
MY MOTHER. By Ruth Buchanan	.25
THEY FOUND THE CHURCH THERE	.10

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A Mother in Israel

Sara in the Gari

Sara had been in the Home at Purulia many years when the wife of a judge came and asked to be driven around the grounds. When she saw Sara in her gari (hand made cart) she said, "What a sweet face, and though I see she has lost her hands and feet there is nothing unlovely about her. It has done me a lot of good to see this dear old woman."

A supporter sent her some money and she used very little of it, giving the most of it to the church saying, "What more can I possibly want for myself? God has given me everything." In the death of Sara a real Pillar has been removed from the church. All sang on the way to the cemetery, "Surokska Yesur Kole" ("Safe in the arms of Jesus") and there is where she has gone.

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Vol. XX JULY-AUGUST 1944 No. 7-8

THE GLAD TIDINGS

M. G. Abey Memorial Children's Home

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XX TORONTO, JULY-AUGUST 1944 No. 7-8

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

The Council of the Women's Missionary Society, Western Division, will meet, September 25th to 29th inclusive, in Wychwood Church, St. Clair Avenue West, Toronto. The opening session will be held on the evening of September 25th.

At its meeting on June 6th the Council Executive cordially welcomed three of the Society's missionaries—Miss Mildred Weir, Miss Ellen Douglas, and Miss Kathleen Stewart. Miss Weir had but recently returned from the Hugh Waddell Memorial Hospital at Canora, Sask., where she had gone soon after coming home from Formosa. The Board was thankful, the President said, that she had been able to stay on as Superintendent until all arrangements were completed for handing over the hospital to the municipalities. On behalf of the Women's Missionary Society, Mrs. McMurrich and Mrs. Strachan thanked Miss

Weir for all she had done during her term of service there and paid high tribute to her able management of the hospital during the last difficult years.

Miss Douglas, who returned to Canada in the spring from the Bhil Field, India, said that the other missionaries were all well when she left on furlough and the work was going well, although it was not easy, with so few men on the field. She assured the Board that all their missionaries deeply appreciate what the Women's Missionary Society does for them, ''prayerfully and financially''.

Miss Stewart, the latest to be appointed to overseas service, will go to China, to work with the Friends' Ambulance Unit under the Chinese Red Cross. Since the close of the Missionary and Deaconess Training School, Miss Stewart had been at the Toronto Hospital for Tuberculosis, but she was hoping that before long she would be on her way to China.

Note.—As we go to press word has come that no more nurses may proceed to China at present.

Miss Muriel E. Judd, who is serving as student deaconess under the Presbytery of Red Deer for the summer months, has been stationed at Lousana, about 40 miles south-east of Red Deer. She has been taking church services at the three points on that field, and organizing work among girls and children. She was hoping to have a Vacation Bible School during the summer.

Miss Gertrude Rollo's resignation from the staff of the Rocky Mountain House Hospital has been accepted by the Council Executive, to take effect at the end of August. Miss Rollo, who is under appointment for overseas service, will take a course in Public Health at the University of British Columbia as further training for work overseas. A graduate of the Missionary and Deaconess Training School, she served as a deaconess on the Brownvale field in the Peace River district before training as a nurse.

Miss Orra Hunt, deaconess at large under the Presbytery of Prince Albert, began work in May in the city of Prince Albert. She wrote of working on a Mission Band project for the leaders; if it was a success, they might give a demonstration at sectional meetings in Prince Albert and Tisdale. With the minister, the Rev. J. S. Clark, she was visiting homes in the east end of the town, where a building was being put up for the Sunday School—''the beginning, we hope, of a church there''. The last week of May she expected to visit the Shipman Auxiliary, and go also to Meath Park and Weirdale.

Miss Helena Gibbs, who went to Yunnan, Free China, in the fall of 1941 and has been serving under the Church of Christ in China at Kunming, has returned to Canada, and is at her home in Simcoe, Ontario. As Miss Gibbs is in need of rest, it is the Council Executive's wish that she should not give addresses.

We are very glad to have as contributors this month three workers on the Bhil Field in India—Mr. George J. Singh, B.A., Musa Padre, the Mendha Pastor, and Daniel Nahalo, Evangelist at Sardi. For this we are indebted to Miss McConnell of Jobat, who forwarded the material to us by airmail. Mr. George Singh, who writes about the Jobat Hospital, came to the Bhil country from the Punjab, where he received his training in the Scottish Mission. For a time he was Principal of the Amkhut School, before going to teach in the High School at Alirajpur; he also looks after the Christian boys in the hostel there. ''Sushila Bai, George Master's wife, is one of our own Christian girls,'' Miss McConnell writes. ''It is very nice to see a Christian family like this one.'' (The new baby is a boy, so that they have now two girls and two boys.) ''Musa Padre is the son of Naku Padre, who died in the Hospital in February, . . . one of Dr. Buchanan's first workers and a man much beloved by all who knew him. In his family he has left quite a contribution to the Mission in the Bhil Field.'' Before going to Mendha as Pastor, Musa Padre was working with Mr. Wood in the district and was very much interested in the work there, and the people. ''There are a few new Christians in the village.'' Daniel Nahalo is an evangelist, not yet ordained, and he has been working in Sardi for some time. We are very grateful to these men for writing for *The Glad Tidings,* and would congratulate them on their mastery of the English language.

Teacher for British Guiana

Our Women's Missionary Society is seeking for a young woman to go to British Guiana as teacher in the Berbice High School. Bible teaching, home economics, and handicrafts are included in the requirements. Will anyone who is interested, or who can direct us to a possible applicant, please get in touch with the Candidates Secretary, Mrs. A. R. McMurrich, 169 Balmoral Avenue, Toronto 5, Ont.

Miss Margaret Jamieson

Miss Margaret Jamieson, a former missionary of our Church in Central India and the first Field Secretary of the Woman's Foreign Missionary Society, died in Toronto on May 13th at the age of 86. Miss Jamieson, whose home was in Inverness, Quebec, taught in Quebec City before going as a missionary to India in 1889. Especially remembered is her devoted service for the blind, for whom a school was opened in Ujjain. It was a great disappointment to her that after her second furlough she was not able to return to India. After a rest, however, she was strong enough for work in Canada and in 1904 was appointed Travelling Secretary. For seven years she continued to serve the Society as Field Secretary, then was forced to retire. Later she did deaconess work in Westminster Church, Toronto. Of late years she was a member of St. Paul's-Avenue Road United Church.

Children's Centre in Vancouver Officially Opened

AFTER five days of continuous rain and clouds the sun broke through to greet the sixty guests at the official opening of the Children's Centre. Little five-year-old Lorna Hobart, the first child enrolled in the Centre, opened the door with the greeting, ''Welcome to the Children's Centre!'' Mrs. W. G. Gourlie and Mrs. R. Bryce received the guests. Five of the twenty-five children enrolled moved among the guests demonstrating their play materials.

Children's Centre, Vancouver

After the guests were shown the facilities of the Centre, Mrs. D. A. Smith and Mrs. J. C. McLean-Bell served tea. For the first hour Mrs. F. G. St. Denis and Mrs. D. A. Fowlie poured tea, for the second hour Mrs. J. B. Skene and Mrs. James Evans.

The Centre was declared officially open by the Rev. James Evans, Moderator of Presbytery. Rev. F. G. St. Denis welcomed the visitors, outlined the development of the Centre, and read the greetings from the Council Executive. Mrs. W. G. Gourlie, President of the Provincial Board, read a letter from the Council Executive notifying her of the purchase of the property at 1123 Burnaby. Miss Vincent welcomed the visitors and outlined briefly the work which will be carried on in the Children's Centre. It was, she said, a work to supplement that of the home, school and church. It would help the four- and five-year-olds with the many things children of that age should learn, and aid the parents in understanding what they are learning. At the Centre, the child's first experience in a group (outside the home), he would have many opportunities of learning to share, co-operate, and get along happily with others of his own age. The transition from home to school would be simpler because of this experience. Most important of all will be the Christian atmosphere in which children are playing and learning at the Centre, and the teaching of Christian principles.

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The children are at the Centre from 8.30 in the morning till 12.30. Assisting Miss Vincent is Mrs. Dell, a graduate of Queen's University. Besides the work for the little children of four and five, Miss Vincent was going to make some provision for those from six to eight years of age. She at once began Sunday School work with her children and their older brothers and sisters, in connection with Central Church. This summer she hopes to get in touch with more of the children in that part of the city. She has been encouraged by the interest shown by the mothers. A number of them were coming to talk to her, and some had begun going to church. She hopes that more and more women will make use of the Centre and that it may become a real church centre in that community.

I am the Child.
You hold in your hand my destiny.
You determine, largely, whether I shall succeed or fail.
Give me, I pray you, those things that make for happiness.
Train me, I beg you, that I may be a blessing to the world.

—From ''The Child's Appeal'' by M. G. Cole.

Among Latin American Students

AT a luncheon meeting in Toronto in May the Rev. Robert C. Mackie, General Secretary of the World's Student Christian Federation, told representatives of Canadian Mission Boards of the progress being made in student work in Latin American countries as he had seen it in recent months. Since the Madras meeting of the International Missionary Council he said there had been a closer connection between the World's Student Christian Federation and Latin American countries, and a new beginning made in work among students there.

Groups formed among students in a number of University centres as a result of Dr. John R. Mott's visit in 1939, and later visits of both Dr. Mott and Mr. Mackie, have almost all carried on successfully. In earlier years little or no work could be done in the Universities because there were so few Evangelical students, but with the growth of the Evangelical Church, and the increase in the number of students at the Universities, the situation had changed.

In Mexico City the Student Christian Movement had 100 members at the end of 1943. In Brazil, where there has been a Student Christian Association for fifteen or sixteen years with about twenty groups, mainly in mission schools, work has now been established among University students in Rio de Janeiro and Sao Paulo. In Uruguay (at Montevideo) and in Argentina (at Buenos Aires) the Student Christian Movement is doing very fine work. A group had just been formed in Chile, although when he was there in 1941, Mr. Mackie was told that there could be no Student Christian Movement there, because there were too few Evangelical students. It was started largely because of the influence of one woman student who brought men students to meet him. In Peru groups of University students are also meeting to study the Bible; and in Bolivia and Paraguay, too, groups are meeting under Christian auspices.

While advance has been quite rapid during the last two or three years, the work is still experimental, Mr. Mackie emphasized. For several reasons it is difficult to build it up. In these countries the Roman Catholic Church is dominant, but it has little influence on many students. Most of the Universities are Government institutions, almost all founded at a time of reaction against the Church, when it was insisted that education should be separate from religion. The Y.M.C.A. and the Y.W.C.A. have done a most important work. Were it not for the former, Mr. Mackie said, there could be no Student Christian Movement in these Latin American countries.

In the work of the Student Christian Movement Bible study is emphasized; members are concerned to know more about Jesus Christ, and bring others to Him. Membership is open to students belonging to any branch of the Christian Church, or those who are not in any Church. The question of leadership is an important one. Brazil has two secretaries working among students. Student conferences have been held—men and women meeting together, a revolution in Latin America. The student groups like to feel that they are part of the World Federation, but they wish also to retain their independence. They cannot carry on without help, however, and the Federation looks to the Mission Boards and Societies of the North for financial help. Last year $4,000 was spent on this student work in Latin America; this year $6,000 or $7,000 would be needed.

NOTE—For the last two years our Women's Missionary Society has been making a grant ($500 in 1943, and $400 this year) towards the support of Senhor Euripides Facchini in his work among students in Brazil. In addition, the grant given for Christian Literature in Latin America has helped to provide material for use in the student work.

From Miss E. M. Magee, Jhansi, (April 29th):

— The hardest time of the year with us is just ending. The extra pressure of work as the school year closes, together with the heat, has in other Aprils left me about done for; however, this year I am still quite fit. The cool weather caused by unusual rains has made this an easy year, but once the ''loo'' winds began temperatures rose to 116. Before we got the ''khas-khas'' up, it was 100 in our bungalow. The ''khas'' is a door woven of porous roots. When it is kept wet it makes our living-room quite pleasant. Our upstairs is unlivable at this time of year. — We had the U.P. Prayer Fellowship here for a week-end retreat the first week of the month. It meant a great deal to our own mission members, all of whom attended except Mrs. Welles. . . . Surely there is a ''break'' close ahead, an ingathering of many thousands.

Miss Stringer has left for Toran Mal. Grace-bai and I are alone now on the women's side. I leave next week for a close and minor hill-station called Abbott Mount. I had intended being with a big party again in Kashmir. Then I was asked to take a young women's group at the Sialkot Convention in September. I felt constrained to accept, so felt that I ought not to take my full time in May and June. It did not seem sensible, either, to make the long trip to Kashmir at this time. I was fortunate in being offered a house at this close hill station. There I shall be very quiet. . . . Dr. Thurrott is talking of staying down at this time, as she expected to be with Nan (Mrs. Welles) and her husband. As there is no certainty about the latter's discharge from hospital (where he has spent several months), their plans have to be rather fluid. We are looking forward to Miss Simpson's return. . . . Ranipur continues encouraging.

Budhiya, the Bhil Farmer

By Mrs. W. R. Quinn

THE blazing sun was rapidly sinking behind the hills to the west and Budhiya, the Bhil farmer, with his two children, a boy of eight and a girl of seven years, was vigorously striving to hurry those obstinately slow-moving water buffalo along the jungle path to the safety of the farm home, for that farm house, sheltered behind a high bamboo stockade, must serve as domicile for both man and beast at night.

When the last loitering calf had reluctantly entered the enclosure, Budhiya closed the gate. The evening meal over, the children wrapped themselves each in a thin blanket and lay down on the mud floor of the inner room, while Budhiya sat alone with his thoughts for a little. "To-day has finished my grain harvest," thought he, "and all my grain is with me in the house. To-morrow I shall take a large bundle of it to the village bazaar. To carry such a load on my head in the hot sunshine will be a heavy burden of work and I do not like toil, but think of the *pisa* (money) I shall get for it. The price of *chuna* is good now. To be sure I shall have to pay some of the *pisa* to the merchant to whom I have owed money for so long. He will see to it that I pay him well. But, with what is left, think what I can buy! To-day I heard that there are thieves about. But my good bow lies ready and woe betide any thief who tries to steal my grain!" With this he rose, stretched himself, scanned the sky, which was dark and threatened rain, then throwing himself on the rough wooden cot, the only article of furniture in the house, he was soon insensible to all around.

The hours passed and with the darkest hour just before the dawn came the soft pad of bare feet on the earthen floor as two men stealthily made their way past the cot where Budhiya slept toward the inner room where they knew the grain would be stored in large earthen casks. The water buffalo stirred uneasily and grunted; still the weary man, accustomed to these sounds of the night, slept on. Just then little Gujli, disturbed perhaps by some bad dream, screamed fitfully.

Budhiya opened his eyes. What was that dim form over there by the grain cask, and had he heard the sound of the stirring of grain or was he still dreaming? Instinctively he reached for the bow and arrows at his side and was on his feet in an instant, tense and ready for fight. But before he could take aim at the shadowy figure in the darkness,—whiz—swift as light, an arrow came his way and lodged right in the pupil of his eye! Oh, the agony that he suffered during the days that followed! And then, the loss of his grain! How could he sustain that?

Infection caused the eye to swell. What a pitiful sight he was and, oh, how Budhiya suffered!

Then one day a foreigner pitched his camp not far from Budhiya's home, and not long after, trudging through the jungle, Budhiya met this white man, dressed in clothes so strange to the customs of his country. To his amazement, he found that the stranger could speak his language and that he was concerned about the condition of his eye, which by now was dreadfully swollen. Mr. Wood, for that was the white man's name, urged him to go to Jobat hospital some thirty miles away. To Budhiya that was a long, long way and at first he felt that it just couldn't be done. But the eye was painful and after many days of procrastination he gathered up courage to go.

How did it feel to a man who had been accustomed to being treated by the witch doctor when he was in pain—the witch doctor who told him that a demon was causing the pain and who undertook to rid him of the demon by burning his flesh, or beating him or trampling him under his feet—how did it feel to be received by kindly nurses with clean clothing and gentle hands and smiling faces? And when the dread operation had to be performed—the eye had to be removed—to be put to sleep under the gentle anæsthetic until it was all over, then to receive the kindliest and most careful attention until he was well again!

Then to hear again and again from the nurses and workers of this same Jesus, the Son of God, about whom Mr. Wood had told him, that eternal life and peace are to be had through Him and that it is in His name and for His sake that the work of the hospital is carried on.

Budhiya thought deeply about it all. This was different from anything he had ever heard before he met Mr. Wood. All his life he had lived among people whose lives were entirely selfish and he had been like them. If they did a kindness to anyone, it was done that they might win reward for themselves in the next world. But here were people who were unselfishly helping others and doing it for the sake of love and their faces shone with the glory of it.

Nevertheless, Budhiya's mind was slow to grasp new teaching, although the seed of the Gospel was taking root in his heart. He left the hospital, healed in body, and went back to his farm.

Then again that foreign camp was pitched in his neighbourhood and night after night, when the day's work on the farm was done, the Bhil farmers gathered around Mr. Wood's camp-fire and listened far into the night to the strange and wonderful things that were told there—of a God who had made the earth and sky and all the wonders of nature round about. Well, Budhiya believed that. It wasn't hard to believe that some great, wonderful Being must have made these things. But then, this God is far off and does not trouble about us. Why should we worship Him? It is the evil spirits who trouble us and do us harm. Them we must worship and placate with many an offering of oil and grain and money. But what are these Christians saying about a God who loves us? What is this they say about sin that will separate us from God and from all happiness forever if we do not repent and ask God to forgive us for the sake of His Son, who died because He loved us so? Listen to what that Indian Christian is reading from his Holy Book (John III 16). And the white sahib says that means everyone of every race and colour, so it must mean me. My heart tells me I have sinned and I know that there is no peace there. I want peace. I want to know about this God who loves me, a poor, ignorant Bhil. I will come again to-morrow night.

And so, our Lord Jesus Christ, through the ministry of His servants, graciously led Budhiya closer to Himself until the day came when he yielded his heart to Him. And because of Budhiya's witness his wife and two children have also become Christians.

Miss B. MacMurchy of Jobat writes from Toran Mal (May 8th):

— There were quite a few in-patients at the hospital in April. I made one trip to Kuksi about the middle of April, but it was so hot I couldn't visit all the homes to which I wanted to go. . . . Kuksi is several degrees hotter than Jobat. Mr. Wood went with us, so that he could see what repairs needed to be done to the house before Nanji settles there for six months' evangelistic work. Because of the response we met with when we were in Kuksi after Christmas, it was felt it might be wise to change Nanji from Borjhar, in order that he might follow up what was done. One of the patients in the hospital recently was an old man from a village 10 miles from Jobat, where I camped in 1935. I remember him coming to the tent at noon one day bringing six daughters to examine my clothes, food, bedding, etc. He was quite pleased when I recalled the incident. This linking up of hospital and village work is valuable. This month in Toran Mal is proving most refreshing.

From One Who Looks On

Dear Friends:

PERHAPS you would like to hear something about the benevolent work that is being done in ''The Louise Henderson Maternity Ward'' of the Jobat Hospital from one who has been here with my wife for the fourth time.

For miles and miles around there is no other Ward with efficient and well trained staff; with nurses who are from the Bhils and Bhilalas and so are well acquainted with the ideas and desires of the Bhil women who come to this ward for delivery. I do not mean to say that only Bhils visit this place. No, women of every caste and race come for help which is ungrudgingly offered. What I mean to say is that the nurses of the ward are able to understand the needs of the patients.

Jobat

(Hospital on left, Dr. Quinn walking up to W.M.S. bungalow).

Misses McConnell and MacMurchy are splendid nurses. Both of them are very expert and are filled with the wonderful love of Christ, Whom they represent and for Whom they are working day in and day out without any ulterior motive but that of helping the diseased and feeble. Some six years ago I came for the first time. The doctor was away, so Miss McConnell was in charge. As soon as our baby was born it began to suffer from convulsions. Miss McConnell at once diagnosed the case and prescribed medicine. She also wrote to the doctor for advice and he replied that there was not much hope for the baby. But she was not discouraged. She persisted in attending the babe armed with ingenuity, hope and prayer, and by the grace of God she prevailed over death and snatched away the baby from the very jaws of death. The scene when the baby was baptized was very touching. Poor Miss Sahib gave up hope and yielded to the unavoidable. But she very soon regained her hope. When the Baptismal ceremony was going on, and when the time came for the baby to be named, the Pastor asked me what name I liked to give to the baby. I replied that as the baby was not going to live it did not matter. At this Miss Sahib said, ''No, no, there is still hope; call her Umedie (Hope),'' and so it is. The baby is still living, a miracle wrought, a prayer heard and answered.

As the old prejudice of the orthodox Hindoos against being nursed by Christians appears to have disappeared, the need for more trained Christian girls becomes all the more obvious. Christian girls come from different places to learn nursing.

The thing which has struck me most is their enthusiasm for this work. How the nurses, guided by their Canadian Sisters, clad in absolutely white uniforms, feet shod with courage and hearts elate, fleet about with a heavenly whispering melody on their lips and with faces shining with Christian kindness and sympathy, without a murmur they do their work. They struggle with death to save those for whom there is no hope.

Some nights ago at about 10 p.m. one Bhilala woman was brought for delivery from a neighbouring State, Jhabua. The infant unborn was dead. The village neighbours and witch doctors tried to take the baby out, but they could not. After three days they brought the woman to the Hospital, but it was too late; the case was septic and there was no hope to save her. They hoped beyond hope, brought in the Christian chief medical officer from Alirajpur State in the middle of the night, but they worked in vain and did not save the patient.

The Louise Henderson Maternity Ward is just an oasis in the midst of the dreadful desert of ignorance, superstition and witchcraft. It is relieving both the diseased body and mind—giving health to the body, hope to the mind and spiritual peace to a thirsty soul. The Word of God is preached to the heathen who are still in darkness and know nothing about the free salvation to all through Jesus Christ. The converts from the patients are few and far between, but still they go on sowing the seeds of kindness, love and purity with unwavering faith on the Master of the Field.

Dear Friends, there is much to write about this Taj Mahal in which is entombed your Christian love. This superb and splendid memorial to your kindness and love is a tower of light, hope and life to many a ship-wreck soul, a haven of hope to the discouraged and the needy. It is our Bethsaida, where Jesus Christ is daily coming and healing.

We Indians of this part of the country are very grateful to you for the Maternity Ward and pray God to bless you all.

With Christian greetings and love,

Your brother in Christ,
George J. Singh.

From the Evangelist at Sardi

Dear Friends:

I AM glad to give you a brief description of this place. Hope you will be pleased by reading it.

You all perfectly know the Bhils. Most of them are ignorant, superstitious and believers in demons, and many of them are afraid of witchcraft and black magic. Because of these things the non-Bhils think all of them wild and stupid. But thank God these despised and ignorant people have made startling progress in literacy and in learning many kinds of professions by the hard work of the missionaries who have done much for the uplift of these downtrodden people. Many of them are good Christians and are working as teachers, doctors, preachers and nurses. They are doing excelling service to those non-Bhils who never expected anything good out of Bhils.

We all Bhil Christians are trying to spread the Word of God and His Kingdom among our Bhil relations, so that we hope the day will soon come when this country shall not be a place of demon-worship, but a country where Christ shall reign supreme.

The present critical and uncertain world situation has made all the Churches of this land to consider over the social and religious responsibility of the Christians, in order to carry on the work of God in case anything may happen when we may be deprived of Mission help.

The Presbytery is working very hard these days. Very interesting and useful discussions about marriage, engagements and transfer of workers are going on in the meetings of the Presbytery. I hope that these changes will be a means of great blessing to all churches.

This year our Annual Convention was held at Jobat as usual. Rev. Deshpande of Poona was invited to give us the message of God. His main subject was ''The Blood of Christ''. He gave many interesting lectures and sound advice. His lectures have done much spiritual good to us. Through the Convention the Lord has poured down His blessings upon us. May I request you to remember us in your daily prayers, that we may all grow more and more in His grace and strength.

I am,

Yours in Christ,

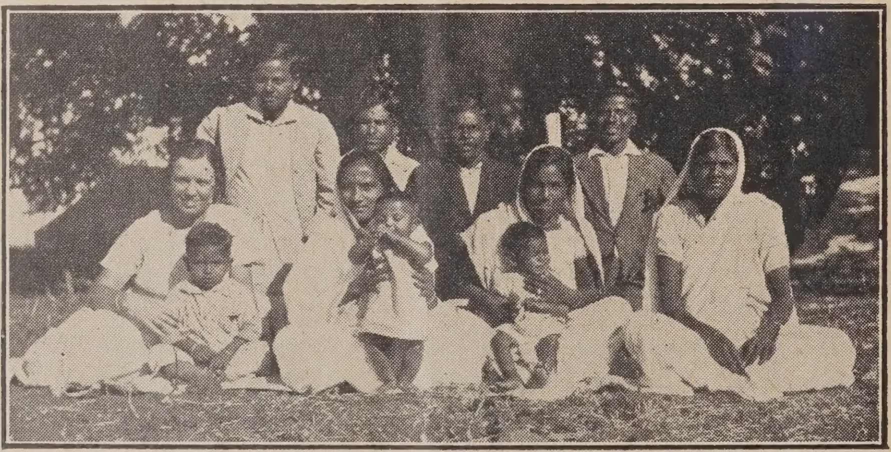
Daniel Nahalo.

The Christian Mela

By Musa Padre, Pastor of Mendha Church

THIS year we the Christians of Bhil area had our Mela in Jobat, in one of our churches in the Bhil Field.

Many people came from different places. Jobat is on the main road, but on account of this war very few motors run on it and it makes travelling very difficult, because there is no railway station, but even having this disadvantage people are not stopped to hear the Word of God.



At Camp with Miss Douglas

Musa Padre (left, rear); Nanji (middle); in front, Miss Douglas, with Fuzal Masih (Grace of God), Musa's child; Musa's wife, Grace, with Othniel; Soni, hospital Biblewoman.

The Mela was from the 22nd of March to the 26th. I started from Mendha very early on that first day and saw our Christian brothers and sisters going to the Mela. The Mendha people were going in two bullock carts. These carts were loaded with women and children. The Amkhut people were going on foot, men were carrying their *saman* and women were carrying their children on their shoulders. By looking at their faces you will hardly find that they were tired, though some of them had travelled twenty or twenty-four miles, because they had the greatest desire to hear the Word of God.

We people who had the pleasure in Holi and Bhaguria (bad festivals) thanked God for our friends, the Missionaries in our Bhil country. Now the desire of having pleasure in bad things has gone and the desire of hearing God's Word and the songs of praise of our Lord Jesus Christ has come in the hearts of our people.

When all arrived at Jobat most of the people were accommodated in the Jobat Hospital by the kindness of Miss McConnell, but some stayed with their friends and relatives. Here in this place there are no hotels where you could have your food, so every one or every family must have to cook its own food.

Our Mela services were started on Wednesday evening and on every day two services were held. Prayer-meetings were also held, separately for men and women. Children's meetings were conducted, too. Rev. Deshpande of Poona was our famous speaker. He came from far distance to feed God's Word to us. At every service our Jobat church was crowded by the hearers; Hindoos and Moslems were also present. Rev. Deshpande came full of God's message. He delivered the Word of God enthusiastically and fearlessly, and explained the Word by presenting illustrations in his sermons. In the middle of the Mela the speaker became sick and he asked the Mela people to pray for him, and God the Living One, Who hears the prayers of His people, heard our prayers. Rev. Deshpande became well and to the end of the Mela he was able to feed the hungry souls with Heavenly Manna.

In the morning service he was giving the exposition of Saint Paul's Epistle to the Ephesians, and in the evening he spoke on John 1: 17, "For the law was given by Moses, but grace and truth came by Jesus Christ." On this he had been explaining the main blessings that we received through Jesus Christ.

After hearing the Word of God for four days from the platform, many men and women were blessed. Many of them had new visions and inspiration by the Holy Spirit in their work and prayer. This Mela was very much helpful to all who were present. All of us made up our minds to do His work with a new zeal.

Thus closed a Mela which has certainly been one of much blessing to many who were present.

He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
This is the better way. —*Susan Coolidge.*

At the Abey Children's Home, Amkhut

Miss Williamson, in a letter written on February 25th, gives some news of the M. G. Abey Children's Home. The babies were all well, and she had two new ones. One of these was from Mendha; an uncle had been Mr. and Mrs. Young's servant there. "The mother died when the baby was born. They placed her outside, away from the house in November when the temperature was as low as it has been all cold season. Then after the child was born she was taken inside again. She complained of feeling cold and was given cold food and soon just faded out of the picture. I never heard of such treatment before, but, of course, if this mother had recovered, I would not know about it yet. There might be two reasons for such treatment—that the midwife was of a lower caste and could not enter the house, or the Hindu idea that such a time is more or less 'unclean', and with no separate room to put her into, they just put her out altogether. They kept the baby for a month and three different women cared for it. . . . It weighed four and a half pounds when it came to us, but has gained steadily, which shows good vitality. The second baby is a month older. The mother died shortly after it was born, but it was in a fine healthy state when brought to us on the last day of January. It had been well cared for by the father, to all appearances a rather poor man, and has continued to thrive. This is a great blessing, because we are not blessed with medical help near at hand. . . . So far we have been very fortunate. Our babies are kept from contact with the general public, as are our school children, to a great extent. Then the way the Bhils live in separate farms helps their state of health."

Miss Marion H. Williamson

Miss Williamson adds, "Grain is still dear, but we are going to get our supply for the year without trouble, in the same way we got it last year. We have a nice patch of potatoes coming on, and more planted. We also have a patch of wheat, as much as we thought we could water. . . ."

Medical Statistics: India has 2,789 medical women registered out of a total of 42,000 doctors for a population of 388 millions. Registered nurses number 7,000 or one nurse for 55,570 persons and 226 square miles.

—*National Christian Council Review.*

Varied Experiences of Village Work

Miss Kennedy tells of the interesting time they had in their last week at Chicheniya shortly before Christmas.

ONE Friday a young woman and her father-in-law went off to a bazaar to buy grain, but as it is forbidden to bring grain from one State to another they were captured by the police along with some Bhils and taken to a town 26 miles away. The other Chicheniya Christians felt very badly about this and hoped they would get off with a fine. Meanwhile, the young husband had to go and take them some food. Sunday morning I wondered how the five children, 10 years and under, were getting along with the old grandmother and I asked Nandi and Rebecca what they thought we could do for them. To my joy, they eventually decided to take the rice, meat, corn, etc. we had been going to cook for ourselves and cook it for the children down there.

When we arrived at the house, the son's quarters were locked up, and the old woman was wandering around grumbling to herself. We found four of the children, two, four, six, and eight years old, out in the field, the youngest burning up with fever and sitting on the hip of the eight-year-old. In their hands they had chunks of thick, half-cooked bread, which the eldest had cooked; then she had run away and we didn't find her that day. While the girls were cooking, I took three of the children down to the well to give them a bath. They produced a small bucket and a rope, and I proceeded to haul up water. But I really chuckled to myself—they would get perhaps two arms washed when all the water would have run out of holes in the bucket, so I had real good practice pulling up water out of a well. When they were ''refreshed''—I couldn't say ''cleaned'', as the cold-water-and-no-soap combination doesn't bring 100 per cent. success—we went back to the house, where the baby was also washed; from its size I thought it was six months old. Later when we took them all up to our place, I found the baby had a temperature of nearly 105. It was great to see the way the other three tucked into the food and ate every scrap, while the wee one drank two cups of milk. When the father came home that night, we asked him what he thought of our keeping the baby and the eight-year-old, so that the former could get quinine and proper food for a while. So we had a real family our last week in Chicheniya and the little fellow did improve. The first day I tried to feed him with milk and rice, but he wouldn't take anything. After various attempts at offering it to him on a spoon, I happened to put the bowl down in front of him. Presto, out came his tiny hand and he proceeded to eat the lot, four grains at a time, with his fingers. My western ways had not met with his approval at all. The Police allowed the mother of ''our'' family to come home on the Tuesday, but I still kept the two children.

That last week, too, the Christians decided to do something about the church before Christmas. I surely was thankful to see them cut down bamboo, split it, and make lattice work for the empty windows and doorways. Having obtained their permission, the girls and I decided to paint a Bible verse on the bare white walls. We got the arch made at one end and the lettering down, but we had no paint. But it seems one is never stuck in the jungle—some charcoal was collected from fireplaces, ground and mixed with water, and black ''paint'' developed! Dowla Elder produced a soft red stone which was also processed and we had red ''paint''. Many and wonderful were the expedients we used to apply the paint, with cloth, sticks, fingers, cornstalks, then someone had the bright idea of using a bit of an ox's tail. We sent two youngsters to cut off a few hairs, but if they didn't go and cut off the whole switch of the poor animal, and brought such a handful of hair as would make a dozen or more paint brushes! So the ox, too, made its contribution that the Message of the Angels might be painted on the church wall.

Each New Day

Each new day brings such sorrow in its train
The joy of life seems lost beneath the load;
And yet we must not falter on the way,
But tread with faith and courage Life's dark road.

For in His wisdom God has made each day
A new beginning; and in its short length
Is stored the grace to keep us from despair .
Till blessèd sleep comes to renew our strength.

God does not promise us long days of ease;
But He will give us help whene'er we call.
'Mid grief and fear, destruction, pain, and death,
He is our Refuge — King and Lord of all.

So once again we thank Thee, Gracious Lord,
For Thy dear presence all along the way.
In our faint hearts we courage take anew,
And ask for strength to carry on to-day.

Vancouver. —*May C. Smith.*

From the Annual Meeting of the League of Nations Society

Mrs. W. S. Reid, of Montreal, who represented our Women's Missionary Society at the annual meeting of the League of Nations Society in Montreal has sent the following report.

THE registration, I understand, was very satisfactory, and those present were enthusiastic and seemed to be more or less in agreement on all important points.

It was interesting to note that in the addresses and discussion the same ideas were repeated over and over again, only with different emphasis. Everyone seemed to agree that the original League had failed because lack of faith had kept the nations from giving it a fair trial, and because there was no effective way of enforcing decisions. To remedy this, it was felt that the public should be educated, so that in future all would know the League's true worth. Then, to enforce decisions, all agreed that the League must be given "teeth" in the form of an international police force. . . .

Dr. C. P. Martin welcomed the delegates to McGill. These were hard days for the League, he said, but in spite of difficulties the work should be carried on.

In the councils of the Allied Nations, stated the President, Mr. Walter D. Jones, there was much hope for future peace. He referred to the five conferences of 1943, involving the four great powers; on the strength of these, he said, there is hope that the United Nations will carry into the post-hostilities period the machinery of military, political and economic collaboration which has been so developed during the war.

It was encouraging, said Mr. Paul Martin, to see at the 26th annual meeting of the International Labour Office in Philadelphia delegates from 41 nations, representing governments, labour, and capital, sitting down together and discussing their problems. The new social order, based on peace, will not come in automatically at the end of the war, but will have to be created. A League of Nations or some other international organization will have to handle the many problems that will arise because of the world having become so contracted and the nations so interdependent. Arrangements must be made for the pacific settlement of disputes and for the prevention of aggression. The promise of the Atlantic Charter in the social, economic, as well as in the political field, must be pursued. An integration of functional bodies, such as the I.L.O., the U.N.R.R.A., etc., should be proceeded with, until we have a general international assembly, which may be called a League of

Nations, and which will preserve the peace and guide the world to economic and social prosperity. The way is now clear to us. All that is needed is faith of purpose and determination to succeed.

The highlights of the meeting, I think, were the addresses of Miss K. Courtney and Mr. B. K. Sandwell. Miss Courtney told of the many difficulties encountered by the League of Nations Union in Britain. She pointed out how the black-out, the necessity of moving their office three times, the loss of many faithful workers, etc., had hampered their work. Even in the face of obstacles, however, the work has gone on. Much encouragement has been derived from the Moscow declaration, which recognizes the necessity of a general international organization, open to all States, for mutual security. Although little of the actual work of construction can be done until after the war, still much can be done now in the way of educating the public, and making men and women League-conscious. If we are to have a successful League, we must have an educated public opinion. There must be a change-over from national thinking to international thinking. It seems fairly clear that what we want is not a world federation, but a union of independent States.

Mr. Sandwell spoke rather briefly on ''Canada at the Crossroads''. In spite of the seriousness of the subject, he kept a rather tired and very warm audience interested, and even managed to produce a few chuckles. He referred to Canada as the greatest of the little nations and pointed out that our attitude to the League might make or ruin it. Many cry out against the League just as some of our ancestors did against Confederation before 1867, and some of the arguments used are the same. But Confederation is now a fact and is working well. In the same way, if the League is given a chance it will work, too. Let us hope that fear of disunity, if nothing else, will bring the nations into line behind the League. Let us not become isolationist after the war, but realize that we must all do our share in keeping the ''gangster nations'' within bounds. We must accept our obligations, and realize that any little nation, ruled by a ''gangster nation'', is a threat to our security.

''War is only a temporary happening — the Church of God is permanent,'' a man told a minister in England. In the opinion of the Rev. Cecil Northcott it is appreciation of this fact which accounts for the continuing growth of missionary interest and support in war-torn Britain. . . . All groups report increased giving: the London Missionary Society, for example, has this year received £9,000 more than last year. Mr. Northcott says, ''We have come to see that the Kingdom of God is not just around the corner. It is something which God founds through us.''

—*You'll Want to Know.*

Prayer

O LORD our God, the Great Giver of every good and perfect gift, we acknowledge Thy loving-kindness and Thy tender mercies bestowed upon us. Pardon Thou our sins. For the unjust thought, for the uncharitable judgment, for the selfish deed, O Lord, forgive us. Create within us clean hearts and renew right spirits within us. Prosper what we have sought to accomplish in Thy name. Grant us grace to follow more closely in the steps of Jesus Christ, that our service may glorify Thee.

We beseech Thee, O Father, for our homes, that a world of strife may be shut out and a world of love shut in, that we may find in Thine abiding presence comfort for every sorrow, strength for every task, and courage for every responsibility. In Thy loving-kindness remember those who are absent from their homes in our own land or in distant lands. Sustain them in the hour of temptation; in loneliness be Thou their friend; and in danger stand at their right hand.

We pray for the Women's Missionary Society in the great work planned at home and abroad; for the missionary and deaconess; for the physician and nurse; for the young Christians and those old in the faith. Make us ever attentive to the call of need, that the Gospel may be preached, that the ignorant may be enlightened, the sick healed and the weak strengthened. Look with compassion upon those who know Thee not. Redeem the wandering of Thy people and bring the lost sheep into Thy fold again.

For our country, for our Empire, and for all associated with us in these days of great anxiety we humbly pray. May we be a people conscious of Thy mercies and active in Thy service. May our Dominion be a land of freedom. May justice flow down like rivers and righteousness as a mighty stream. Grant victory in the present conflict and thereafter a peace blessed of Thee. May the peace of God which passeth all understanding keep our hearts and minds in Christ Jesus. May Thy Kingdom come and Thy will be done in earth as it is in heaven. Through Jesus Christ our Lord. Amen.

Father, we thank Thee that just as in the heat and the dust of the town
We may remember the coolness and cleanness,
The silence and peace of the country
Which lieth all around us unseen,
With its birds and flowers, woods and streams. . . .

—*From a "Prayer for an Indian College."*

The Place Apart

THE war is too much with us. Reading the newspapers and listening to the wireless, "we lay waste our powers."

There came a day in our Lord's earthly life when He noted with that keen eye of His which missed nothing that His disciples were at the mercy of passing events. So much was happening that they had no time to recollect themselves; the pace was too hot; their nerves were strained by the excitement of it all, and the Great Physician gave them a prescription: *Come ye yourselves apart into a desert place and rest awhile.* The advice given to the disciples long ago is needed by us to-day.

The Place Apart is necessary for most notable achievements. It is a mistake to imagine that quiet and meditation are essential only in spiritual matters. Most men who have served the world well in any capacity have found it necessary to retire from the world from time to time in order to prepare themselves for effective action. To be always in the centre of things is to court failure: the mind and spirit need times of refreshment away from the turmoil of life.

The Place Apart is necessary for the development of the spiritual life. If withdrawal from the hurly-burly of life is necessary in most spheres, it is especially essential if we are to make progress in spiritual matters. We only have to study the Gospels, which are the biographies of Jesus, to see that the Master was ever careful to preserve a place and a time for communion with His Father.

Such replenishment was not an end in itself: it was that He might give Himself afresh to the service of man. In this connection the story of the Transfiguration is instructive. Jesus took three of His disciples—Peter, James and John—"into an high mountain apart" and there He was transfigured before them. When this wonderful moment had passed, and they had returned to the multitude, what happened? A heart-broken father came to Jesus to beg Him to have mercy on his afflicted son; "and the child was cured from that very hour." It was a short road from the Mount of Transfiguration to the valley of suffering.

The Place Apart is especially necessary in troubled times. The truth of this has only to be stated to be seen. In this time of war it is very necessary that we jealously guard the hour of prayer. The tension under which we live can lead to frayed nerves and uncertain tempers; and if we are to prepare a calm, confident and untroubled spirit we must spend much time in quiet communion with God. Let us hear the wise and loving invitation of the Master and accept it with alacrity and thankfulness: *Come ye yourselves apart . . . and rest awhile.*

—J.A.P. in *The Bible in the World.*

Duty of Indian Christians

This report of Sir Maharaj Singh's Address is taken from "The Times of India."

AN earnest appeal to the Indian Christian community to live up to the spirit of its religion by being of service to others, including non-Christians, to play a progressive part in the political evolution of the country, and to be completely united amongst itself was made by Raja Sir Maharaj Singh, President of the All-India Conference of Indian Christians, addressing the Association of Young Christian Friends in Bombay on New Year's Day. The Bishop of Bombay presided.

The Indian Christian community numbered seven to eight million and, though numerically insignificant, its communal strength was very much greater relatively to the population than 30 or 40 years ago, observed Sir Maharaj Singh. The community was increasing, but it was utterly useless being Christian merely in name. He pointed to the impartiality with which the community was widely credited, and said that magistrates were specially chosen from its ranks in times of communal strife in the Punjab.

Sir Maharaj Singh said that both as a Liberal and as a Christian he was sick of the internal differences in India. On one side was the Muslim League beating the big drum of Pakistan and on the other was the Hindu Mahasabha meeting it with the cry of Akhand Hindustan. How, he asked, would they settle their differences? The only result he could visualise was a number of communal riots resulting in an intensification of feeling. He wished the Indian Christian community to avoid easy generalisations and slogans, but, at the same time, to take a real part in the political life of the country. It could not, and should not, keep aloof from political activity, and should continue to be nationalist.

"We have to take a part, a high part, a progressive part in the political evolution of the country. Indian Christians are increasingly anxious that India should be free and independent in the near future, and I believe that lies largely in our hands," he added. But he wished the community to see to it that national progress was not retarded by harsh words on its part levelled against another political party or people of another political creed.

Sir Maharaj Singh said he was gratified to learn that Indian Christians held 20 times more commissions in the Army than any other community, in proportion to their strength. He attributed this to their good home training and advised Indian Christian mothers to continue to impart a sound Christian training to their children.

The Bishop of Bombay said that the Indian Christian community could play an important part in breaking down an alarming spirit of nationalism, meaning isolation from everything foreign. He was as eager as anyone for a real union of Christians, but wanted to go sufficiently slow in order to ensure that it contained everything that was considered best by the people.

Of Thought and Life in Britain

Miss Margaret Wrong, Secretary of the International Committee on Literature for Africa, writes of conditions in England and the widespread interest in colonial affairs.

February—A noisy raid discourages sleep. As a neighbour says, "It's a wonderful display," but I could dispense with these spectacular and deadly fireworks. The cat is under the sofa. I prefer the steel indoor table shelter where one can go to bed, if not on duty in a fire-fighting party.

It was pleasant last night to sleep in the peace of Devizes, Wiltshire. The hotel—two lovely old houses—added modern beds and blazing wood fires to winding staircase and oak beams black with age. American soldiers crowded in when the bar opened, glad to escape the bitter wind which made one wonder if the snowdrops blooming in profusion had been unduly optimistic about the coming spring. The reason for my escape for a night from London was the half-term holiday at Daunceys School—a 400-year-old foundation in a village near Devizes. The school of 280 boys has an agricultural as well as an academic side, and a number of places at special rates are reserved for Wiltshire boys. The great sweep of Salisbury Plain cuts the skyline above the school. Of it Edith Olivier writes in her recent book, *Without knowing Mr. Walkley,* "Salisbury Plain remains the great, silent immensity, in spite of the many thousand men who train there every year. The plovers still turn and topple over it, their soft high-pitched voices blowing about in the sky, and the tiny larks still soar swiftly up and down their invisible ladders of song." There are more men than ever before on the Plain, and more noise, but its uses at the moment are an encroachment on its ancient and continuing life.

There was refreshment in a world at war in a fine school concert and the school service in the village church at which boys' trebles and basses answered each other triumphantly in the Te Deum. But the half term is probably assessed by schoolboys in the main by the quality and quantity of food obtainable, and on this occasion Sunday tea reached the required standard. John and I arrived at a small village inn at the same moment as five boys from the school out on their own. The innkeeper's wife remarked with some awe, ''Well, *you* have got a family!'' as much as to say, ''She has gone one better than Madame Dionne.'' So we joined up for a magnificent tea of bread and jam and cake hot from the oven, in such lavish supply that we regretfully left more than crumbs.

A good many people have been down with 'flu. Among casualties was the helper who cleans for us after setting her own house in order —a woman of indomitable spirit and unfailing humour. When she returned she announced, ''My doctor says I've had what Churchill had but without making such a fuss. He gave me Churchill tablets with M. & B. on each and I'm keeping one as a souvenir.''

April 6—We have reverted to quieter nights. Spring is here and double summer-time, and no blackout till after 9 p.m., so life is less complicated. Easter holidays have begun and it is very pleasant to have the young about and the garden is improved by their ministrations. We occasionally take opposite views on economy in the use of soap as a form of Lenten self-denial!

Enquiries and opportunities in literature work for Africa have been increased by the issue by the Colonial Office of a report on *Mass Education in African Society* (Colonial 186. H.M. Stationery Office, 1/s.) It urges the necessity of simultaneous advance in education for children, youth and adults, and urges a time-table for the elimination of illiteracy, which is put in the forefront of adult education policy. We supplied information for the report and the Literature Committee is mentioned in it as a body to be consulted. Invitations from the Governments of the Gold Coast and Nigeria to visit both territories for consultation on literature and kindred questions have been added to invitations from missions in British, Belgian, French and Portuguese West Africa. In addition, it is proposed that I join Mr. Jackson Davis of the General Education Board of the Rockefeller Foundation, Mr. Thomas Campbell, head of extension work at Tuskegee, Alabama, and Dr. Carpenter, Educational Adviser of the Congo Protestant Council. who—at the invitation of missions—are visiting certain West African territories to make their wide experience available. To share in this tour with people of such experience is a great opportunity and I hope it may be possible. In any case I expect to leave in the near future for West Africa.

The concern and interest here in colonial questions is increasing, and the demand for speakers taxes the supply. Women's Institutes in a number of counties are making colonies a subject of study. I followed an expert on jam from the Ministry of Food with an address on Africa to the annual meeting of the Oxfordshire Institutes, attended by some 400 women with Lady Tweedsmuir, widow of John Buchan, in the chair. Dr. Aggrey's saying, ''Educate a man and you educate an individual, educate a woman and you educate a family'' was loudly applauded.

Army education is also seeking speakers on Africa. I spoke last week at an intensive army course of about 100, and was impressed by the freedom of discussion and the intelligence of the questions and opinions put forward.

Youth organizations are also promoting study of Africa. I attended three week-ends for Cambridgeshire Youth Club members—ranging in age from 14 to 18. The course was held at Impington Village College, which combines juvenile and adult education for surrounding villages. A young colonial official gave a series of lectures on Nigeria, then he and I led discussion among the boys and girls respectively.

These very different groups—women, army and youth—had this in common, that all raised in discussion the question of how to overcome race prejudice. A sergeant in the army course said, ''In my opinion if we don't overcome this we are in for another and still more terrible war.'' A small book on race in Africa, called *Colour Conflict* (Edinburgh House Press, 2/6d), is having a wide circulation.

A young American soldier turned up at one of the youth week-ends. He was from Kentucky and a graduate of Boston University. He was anxious to see what he could of social movements here, and greatly enjoyed his day. He hobnobbed with all and sundry, including some Nigerian students here on government scholarships, who were present, and welcomed my writing to a friend in the county where he is stationed asking that he be put in touch there with Women's Institutes and youth and other organizations.

A personal advantage of the youth week-ends was that they involved spending a night in Cambridge, which though full to overflowing was lovely—in spite of the fact that the hotel supplied only one sheet per bed and no soap or towels. . . .

Concern about the post-war world here and elsewhere is increasingly real and deep. Debates in the House show this concern. The Education Bill has just passed through its committee stage. Efforts are being made to give teachers training on religious education. In the Christmas holidays I attended a course arranged by the Surrey Education Authority on scripture teaching. Elementary and secondary school teachers, men and women, attended it and a most excellent course of lectures was given by the Dean of St. Paul's and Professor S. H. Hooke. Discussions with teachers were very interesting. Many of them spoke of the necessity of getting the active co-operation of parents as a condition for implementing the provision of the Bill for religious teaching in the schools.

Doctors are debating the Health Service Bill. A Professor of Pathology stayed with us recently, and said he was deep in consultation with colleagues about services which must be created or co-ordinated under the Bill.

During this week some of Dorothy Sayers' plays from *The Man Born to be King* have been broadcast, and Passion Music has been performed in halls and churches. In listening to St. John's Passion the other day the cry ''Crucify Him! Crucify Him!'' seemed a contemporary demand, and not an echo of 2,000 years ago. The leading editorial in *The Times* this morning is on ''The Cross To-day''. It begins, ''Many people, and not those only who are definitely attached to the Christian Churches, will agree that the appeal of Good Friday and Easter comes this year with almost unexampled force. It is indeed in a grim setting, a setting which preoccupies every mind, that the world finds itself to-day, yet the Cross of Calvary illuminates that setting, as the setting in turn interprets and justifies the Cross. There may well seem something strange in the remembrance that not long ago 'vicarious sacrifice' was little more than the name of an abstract theory, the reasonableness of which was keenly debated by theologians. Now the truth of the doctrine has become almost commonplace, so obvious is it that only by self-sacrifice on the most heroic scale can the salvation of the world be achieved.''

Edinburgh House,
2 Eaton Gate, London, S.W. 1.

The stars pre-eminent in magnitude . . .
Are yet of no diviner origin,
No purer essence, than the one that burns
Like an untended watch-fire on the ridge
Of some dark mountain; or than those which seem
Humbly to hang, like twinkling winter lamps,
Among the branches of the leafless trees.

—*Wordsworth.*

East Africa in War-time

With grateful acknowledgment to "Life and Work" and to the author we reprint this article by the Rev. R. G. M. Calderwood, M.C., M.A., of the Church of Scotland Mission in Kenya.

"WHY! Has the rule of Hitler reached us here?" The speaker was a young Kikuyu girl in a boarding school of our Kenya Mission. She was replying in heat to a slightly older girl, a prefect whose order she had resented. The prefect was so insulted that she reported the insubordinate youngster to the missionary Principal—to be compared with Hitler was really too much!

The incident throws light on how African natives have interested themselves in the war, and its meaning for themselves; and it shows how education is gradually widening their horizons. In the war of 1914-18 many natives served in the campaign to clear the Germans out of their East African Territory, now Tanganyika. Most of them served as Pioneers or as porters. In the Kikuyu country, the various missions united to raise a special volunteer Corps, which did valiant work as carriers of supplies for the fighting men under the command of Dr. J. W. Arthur of our Kikuyu Mission. But education was then in the early stages, and the Africans were only beginning to emerge from tribalism. There was little understanding of the meaning of the struggle for the world or for themselves. But big changes have taken place since then, education has progressed, and more and more Africans have come into contact with the Europeans and their ways of life. In this second struggle therefore the native peoples have taken a greater interest in world events, and are eager to have them interpreted. Meetings held by the writer for that purpose were well attended, and shrewd questions showed that they were far from blind to the meaning of the war, or its causes. The names of Hitler and Mussolini are about as familiar as those of their own chiefs. The record of Germany in Tanganyika is not yet forgotten. And educated Africans remember bitterly how Hitler compared them to apes. There was great indignation when Italy destroyed the native kingdom of Ethiopia, and strong criticism of our failure to do anything to stop them at the time. That failure shook the faith of many in the sincerity of the white man's government in Africa. And there was great satisfaction at the victorious outcome of the Abyssinian campaign of 1941. The Africans feel they have a stake in the struggle. They have been very loyal to the British Crown, and almost pathetically confident, even in the darkest days, in our eventual victory.

There is now a very large East African Army—in Kenya alone, according to official statements, over 100,000 natives are serving. There are infantry, armoured car, artillery and A.A. units, as well as sappers, mechanics, tradesmen and pioneers. The old porter has disappeared. An old African soldier who has served in both wars said to me with a grin one day: "This is a much better war than the last one—no one walks!" All the men are volunteers and are led by European officers and senior N.C.O.'s. The King's African Rifles have maintained and enhanced their reputation, not only in Africa but in Madagascar and Ceylon. And thousands of East Africans are doing unspectacular but most useful work as pioneers in the Middle East. No special units have been raised from Missions and Churches. But in all units considerable numbers of Christians are found, and it is clear that by their witness they are drawing many of their pagan comrades to the Faith. Provision has been made for the spiritual welfare of these men by the appointment of European and African chaplains drawn from the Churches and Missions in the various territories. In this provision the staffs of our Missions in Nyasaland and Kenya, and the native ministers and evangelists, have taken their place alongside those from other Churches.

The relatives of these soldiers take a deep interest in them, and in their account of conditions among other tribes, and in other lands. The number who understand English is growing, and they eagerly scan our newspapers. The leading E.A. journal publishes a paper in the lingua franca, Swahili, for the big number of literate Africans who do not know English (welfare officers edit similar papers for the soldiers). But the wireless provides a means of reaching the people in a way never before possible. At Government stations, chiefs' villages, Mission stations, and schools, crowds are often seen gathered to listen to broadcasts from Nairobi. The station there now broadcasts in 9 languages. The programmes include bulletins about the progress of the war in all parts, explanations of the weapons used, talks about the underlying meaning of the war and the peril with which a German victory would threaten the African peoples. Advice is given as to how Africans can help the war effort, not only by sending their young men to the Army, but also by growing more food, and selling food surpluses to Government or to the military. Talks are given on home and health, and better agricultural methods, as well as local news, and a little entertainment. Such an instrument of mass education and enlightenment will continue, we hope, to be wisely used in the interests of the people after the war. Cinema vans also tour native areas, and draw big attendances to see films illustrating the war news, or teaching the people about life in other lands.

Africans, like Europeans, have profited by the artificial prosperity of war-time. There have been more jobs than ever before: prices for farming products have risen sharply, and so have money wages. And such prosperity has brought moral and spiritual dangers in its train. At the same time, the African is bewildered to find that the money which European example has taught him to be so supremely worth acquiring now seems to have little value. The prices of all that he wants to buy have soared. The goods he wants—blankets, clothes, lamps, and oil, bicycles, etc.—are practically unobtainable. He sold his food surpluses to help the war effort, and when bad harvests owing to lack of rain brought a serious food shortage, he found he could not buy food in the ordinary way. As an old African Christian put it: ''My pockets are full of money, but my children are hungry and naked.'' A grim lesson in economics, which not only Africans are beginning to learn in these times! So bad was the food shortage in 1943 that Government had to open special shops to sell imported food stuffs at controlled prices, and long queues of people could be seen in native areas waiting to purchase the limited quantities allowed. And while educational and medical services by Government and Missions have been maintained, the plans for the progressive development of these have had to be laid aside till the war is over.

Space does not permit any discussion of the mixed effects of the war on missionary effort, and on the African Churches. Only the historians of the future will be able to assess judicially the effects, both good and bad, of this world upheaval so far as the African is concerned, and its effect on the prestige of the ruling white race. At present the interests of black and white are united in a common effort to destroy the Hitlerite philosophy, and to ensure that it will never again return to Africa. But the future raises big problems which will best be solved if they are regarded as great opportunities which must not be let slip. Britain as ''trustee'' for the African peoples is under a great debt to the thousands who have served loyally under her flag. Are they going to share in the better standards of life now being so energetically planned for our own people? The Africans are asking about these things, and chaplains, welfare officers, and Army education officers are assuring them that they will not be forgotten. Ignorance, poverty and malnutrition, colour bars and race prejudice—all these have had their part in hindering African development. Now thousands of them have become accustomed to higher standards of food, clothing and shelter, and better money rewards than they have ever known before. They have been disciplined and trained in many useful crafts. Such men will not and should not be content to return to the old tribal ways, and a bare level of subsistence. Local Governments are already considering these problems. The British people must ensure that the debt of honour is paid. And the Church must be the conscience of people and Government in this matter, and ready, through its missions, to play its part, and to ensure that the new and more abundant life these Africans look for is built on the only sure foundation, even Jesus Christ.

Literature Page

MISS LOUISE A. REITH

FOR the past two years our studies have directed our thoughts to the mission work of our own Church at home and overseas. Before that, as you will remember, our thoughts had centred on the world-wide Church, which in the intervening years has seen many changes and endured much. The historic older Churches of Europe and the Younger Churches of Asia, just taking root, have both come under powers whose aim is the destruction of Christian faith. As members of the Church we should be anxious to know what can be learned about our fellow-Christians, the dangers they have had to face and their needs, that we may be able more intelligently to support them now by our prayers and know how best to help them when the day of liberation comes. For this reason, part of our study for 1944-5 is to be on the ''Churches in Captivity''—the Churches in invaded lands and in the lands of the invaders.

The second part of our study attempts to clarify for us that part of the work which has been described as ''Opportunity number one for the Christian Church to-day'', namely, Christian Literature, which can truly claim to be ''a Gateway to Freedom''. Here we think of the work done by the early missionaries in laying foundations in literacy work and in translating; of how that work is being carried on and expanded to-day; of the needs of the future and the societies and committees co-operating in trying to supply the needs; and of the contribution our own Society is making towards that important work.

The study contains study material for eight meetings with outlines of worship services, some illustrative material, and names of suggested reference books for those who wish to make a more detailed study of the various subjects.

It is hoped that during 1944-5 the members of the Auxiliaries will join in this study and will gain from it a keener appreciation of the steadfastness of fellow-Christians under persecution and a better understanding of what is being done and what can be done to help in the vast field of Christian Literature. We expect this study will be ready by September. The price will be announced in the September *Glad Tidings*.

AUXILIARY PAGE

Miss L. K. Pelton

Intercession for British Guiana

THE Presbyterian Church in Canada has for 47 years carried on evangelistic and educational work among the 136,000 East Indians of British Guiana. Thirty primary schools and two high schools, while financed by the Government, are managed by our missionaries, who on their monthly supervisory visits give religious instruction to over 600 pupils. Although the majority of the pupils are from Hindu and Mohammedan homes, all engage in Christian worship every school morning. For High School students writing on Oxford and Cambridge examinations, Scripture is a required subject. In the Berbice High School Mr. Mackay and Miss Douglas teach Scripture in all classes. The Corentyne High School, in the largest settlement of East Indians in the colony, offers exceptional educational and evangelistic opportunities.

There are as yet no ordained East Indian ministers, the work of the 63 mission stations being in the hands of the four ordained missionaries and 23 East Indian catechists; but there are now 12 theological students and two deaconesses-in-training taking the three-year course at Bethel Theological College, New Amsterdam. The "Happy Workers", 15 women's groups and 3 Junior Auxiliaries, care for church buildings, visit homes, teach Sunday School, conduct cottage prayer-meetings, and take part in outdoor evangelistic services. Fulfilling their duties as officers with poise and efficiency, they are helping to break down the East Indian prejudice against women in public work. British Guiana particularly needs East Indian women teachers for East Indian girls.

(The topics that follow have been suggested by the British Guiana Prayer Calendar for 1944.)

Let us give thanks for our missionaries in British Guiana, for the growing friendliness and responsiveness of the people, and for quickened spiritual life in the churches. Let us pray that the Holy Spirit may reach the hearts of non-Christian men, making them willing for the women to hear the Gospel freely, and may incline both men and women to answer its call.

Let us pray for the primary schools; that in the Scripture lessons the children may be drawn to the Saviour, that they may have grace to confess and follow Him, and that their characters may be moulded to

His standards. Let us ask that High School students may respond to the Gospel message before they leave school.

Let us pray for the churches; that catechists may have faith to endure hardness, courage to present the Gospel in its fulness, and patience to hold their flock together in the bands of love; that members may find joy and strength in Christian fellowship, that their interest in evangelism may continue to grow, and that they may have a deepened responsibility in the matter of stewardship. Let us pray for Bethel Theological College, that its graduates may be faithful, strong, and wise, constrained by love to win and cherish those Christ has redeemed.

1943 *Glad Tidings*: September, p. 314; November, p. 403.

1944 *Glad Tidings*: January, p. 14; February, p. 71; May, p. 179.

Prayers for Auxiliary Meetings, p. 33.

—*E. Mathieson.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

WE know you will be interested in hearing of the successful two-day conference held in Hamilton recently by the Young Women of Ontario. This was sponsored by the Hamilton Fellowship. The sessions, which opened Friday evening, were held in beautiful St. Paul's Church and attended by delegates from 35 cities and towns, including two representatives from Montreal and two from Niagara Falls, N.Y. Mrs. C. H. McDougall gave the opening address and cordially welcomed the delegates.

The Saturday morning session took the form of a Blue Book Fair, presided over by Mrs. McMurrich, in which there were interesting and original presentations of every department of our Society's work. To add a colourful note, exhibits illustrating some of our Supply work and the scope of our War Effort, and displays from India, China, and British Guiana were shown. Much appreciated also was the loan of material prepared by groups in Winnipeg for their recent Panorama. Space does not permit our telling in detail how very excellent this part of the programme was, but for further information write to the Secretary.

On Saturday afternoon the Rev. T. Zieman of the Baptist Church, Hamilton, gave a splendid address on the theme "Living in the World Church." This was followed by a workshop conducted by Miss Negoro. She chose 3 groups of 12 to take part in 3 workshops, using the subjects—Some Aspects of Life in Free China; The Life of the

Indian Christian Poet, Tilak; and An Underground Broadcast from the occupied Countries of East Asia. While these groups were at work, Miss Negoro showed the slides ''Each with his own Brush.''

The banquet Saturday evening, which was prepared by the ladies of MacNab St. Church, was attended by 190 delegates and guests. Three teen-agers—a girl and 2 boys—delighted everyone with their beautiful singing. The remainder of the evening was taken up with games and a marionette show.

Dr. Quinn of India gave the address at the Sunday morning service in St. Paul's Church, continuing with the theme ''Living in the World Church.'' The anthem was sung by the choir of one of the public schools.

Sunday afternoon brought the sessions to a close with everyone feeling that it had been a privilege to attend such an inspiring conference. The delegates were returning home with renewed enthusiasm and a keener sense of friendship and fellowship.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

GIRLS who, in their girls' groups, have been studying India this year will be interested in the Indian fable, ''The Three Fish''.

— Once upon a time there were three fish that lived in a small lake. Swimming there in that lake, they were as happy as fish can be until one day they heard a fisherman say that he was going to drag the lake. Every fin and scale and shell of those fish knew what that meant. It meant that the fisherman would most likely catch all of them.

One fish immediately decided to leave the lake. He swam to the outlet and glided away down the stream. He did not know where the stream would take him. ''But anyway,'' he said, ''I'll get away from that fisherman.''

''Oh well,'' said the second fish, ''if the fisherman should catch me in his net, I guess that I could leap out again. I'll not let any fisherman spoil my home or drive me away from it.''

The third fish floated lazily with the current and said nothing for a long time.

''What are you going to do?'' asked the second fish.

''I? Oh, nothing. Why bother? I can't help what happens to me. If it's my life I have to take it, that's all. Drag-nets are made for fish, and I can't help being a fish.'' And he drifted about in his old way and sunned himself in the ripples.

It was not long until the fisherman came with his net. He threw it out into the deep water and dragged those fish in with it, but the second fish was on the watch. He gave one mighty leap into the air and he was free. When the third fish saw that he was caught, he dropped limply against the net and a shiver ran all over him. ''Just my fate,'' he murmured and died.

''That ends the story of the three fish. Two worked and dared and were free and lived! One was scared and would not try and he was caught and died.''

So many people to-day are like that third fish. They have so many problems and difficulties facing them that they have given up. They are not even trying to live up to their own record, let alone trying to rise to higher levels of living. There is so much to be done that they sit down on the job. There is so much evil in the world that they have stopped trying to overcome and eradicate it. They are not trying to live the best and most useful lives that they can.

Even some of our girls have taken this attitude. There are so many jobs open that they are giving up school at a time when we are needing well-educated people so much. Some have felt that life is so busy these days that they cannot carry on their girls' groups at a time when both girls and the Church need the help of such groups.

Let us resolve, this very day, not to be like that fish who would not try. Let us resolve to go on ''under the leadership of Jesus'' to dare to do greater things.

Be strong!
We are not here to sleep, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.
—*Margaret Webster.*

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

IN days gone by scrapbooks were much in demand, or at least many of them made. Lately, however, there has not been nearly so much need for them; and it is rather futile to make them unless the children take them home for their own use, or unless the scrapbook is used to record the work done during the year. For instance, you may have been working on a scrapbook for South America and have collected pictures of children who live there, of their homes, cities, churches, schools, activities, etc. When made as a loose-leaf note-book, it can be added to from time to time and thus kept up to date. If such a book is well made, with carefully selected pictures and interesting bits of information, you will want to keep it for your Mission Band Library; it can be used for several years as reference material for the children. Perhaps next year you will be making a similar one about the Islands of the Pacific, or with pictures of China or India. In a few years you will have a splendid collection. Be sure to make an attractive cover, so that visitors to the Band will want to examine the book and won't be tempted to say, "What! still making scrapbooks!" and turn away without even opening it.

Here is a variation of the scrapbook idea. Select really good pictures from Sunday School leaflets, magazines, or the picture section of newspapers. Paste these on separate pieces of cardboard of uniform size. Find a box in which a dozen of these will fit and make an attractive cover for it, as the original one is probably not appropriate. This will make a delightful gift for a very young child. Have you ever noticed how much a child enjoys taking things out of a box and putting them in again? The game is all the more fascinating when the box contains interesting pictures! This idea can be carried a step further. If possible, shellac your pictures. Then draw lines at various angles on the back and cut through them with a knife, thus making a puzzle. If small children are going to use it, make the pieces large, but if it is for older children you can make many more smaller pieces. Put each puzzle in a large envelope.

Older boys and girls will enjoy making puzzles from wood. This particular type is for the use of small children. Secure a piece of wood, say twelve inches square. Be sure that it is smooth, with no splinters. Draw the simple outline of an animal in the centre of the board; then draw lines across this animal, dividing it into three or four pieces. Cut along these lines with a fret saw. When these pieces have been removed, paste a piece of unbleached factory cotton or window shading over the back of the board; this will prevent the small pieces from falling through when the whole puzzle is lifted from the table. Paint all pieces with enamel, but don't put any paint on the side of the animal or you may find it difficult to fit them back into place!

—*Ada Adams.*

A world that is only just beginning,
God gives each morn for His people's winning.

—***M. Louise Haskins.***

PROVINCIAL NEWS

ALBERTA

MRS. J. H. WILLIAMSON, 811 12TH AVE. W., CALGARY, PRESS SECRETARY

CALGARY Presbyterial—At the May meeting of the Presbyterial Executive Mrs. M. G. Garabedian of the North Hill Auxiliary led in the devotions. Taking the story of the Good Samaritan for the Bible Reading, she pointed out that what is needed more than ever to-day is ''love in action''. We so often miss our opportunity to be Good Samaritans, she said, and we should keep in mind the words of Jesus, ''Inasmuch as ye have done it unto one of the least of these . ., ye have done it unto me.—Go, and do thou likewise.''—Love never faileth.

At their May meeting Dr. Frank Morley addressed the Elizabeth Rae Y.W.M.S. of Grace Church. Miss Nettie Cooper, who had charge of the devotions, read a paper on ''Beginning and ending the day with a song in your heart''.

Knox Auxiliary held a beautiful affiliation service with their C.G.I.T. groups recently. Mrs. A. L. Freeman was in charge of the meeting. At the Mother-and-Daughter banquet, held by the C.G.I.T. at the end of May, 75 mothers and daughters were present.

Edmonton Presbyterial — At the Thank-offering meeting of First Church Auxiliary, Edmonton, the Rev. Daniel Young of First Baptist Church, the special speaker, presented present-day problems confronting our missionaries overseas. Mrs. Warren gave a reading from *The Glad Tidings* on work of our Society, and reported the Provincial meeting; it was the best she had ever attended, she said; more interest was shown in every department of missionary effort, especially in the problem of our young people.

In the passing of Mrs. W. E. Wilson the Auxiliary of First Church lost one of its most beloved and useful members. Coming to Edmonton with her husband from Selby, Ont., in 1903, Mrs. Wilson joined First Church. When the former Westminster Church was built, she became a charter member of it and a faithful worker in all the women's organizations. In 1925 she returned to First Church. Her clever hands were never idle and many beautiful articles were made in aid of her beloved church. However, the work of the Women's Missionary Society was always closest to her heart and she filled many offices in it during her long years of service. She had been Home Helpers Secretary at Westminster and continued in that capacity in First Church until her death; in the 17 years $4,655.81 was raised, owing to her outstanding organizing ability. Her place will be hard to fill, but she will be long remembered.

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST., NORTH VANCOUVER, PRESS SECRETARY

KAMLOOPS-Okanagan Presbyterial — The Presbyterial annual meeting was held in Knox Church, Vernon, on May 1st, morning and afternoon. Every Auxiliary was represented and delegates took part in discussions on the reports. The Vernon Auxiliary did everything in their power to make it pleasant for the delegates. The address and help given by Miss Frieda Matthews are gratefully acknowledged. New officers: 1st Vice President, Mrs. I. R. Poole; Recording Secretary, Mrs. Friskin, Kamloops; Treasurer, Mrs. F. T. Hall, Penticton; Young Women's Secretary, Mrs. McTurk, Kamloops; Library and Literature Secretary, Mrs. Stone, Salmon Arm; Press Secretary, Mrs. W. J. Smith, Armstrong.

Victoria Presbyterial — Thousands turning to Christianity in China and whole villages asking to be baptized in India indicate the searching of men and women the world over for a new order, said Mrs. C. P. Young, formerly a missionary in India, in her address at the 30th annual Presbyterial meeting, held in St. Andrew's Church; she believed that missionary work would go forward with a greater impetus after the war. At the opening session that afternoon Auxiliary reports were given and questions from the Council discussed. Mrs. J. A. Kennedy presided in the evening, when reports of Young Women's Auxiliaries, Girls' Organizations, and Auxiliaries preceded Mrs. Young's address. Greetings were brought by the Provincial President, Mrs. W. G. Gourlie, and the Rev. I. D. McIver, Nanaimo, Moderator of Presbytery. At the closing session on Thursday, held at the Chinese Church, the Treasurer reported contributions amounting to $1,392.00 sent to the Provincial Treasurer. Mrs. J. A. Kennedy was re-elected President. New officers: Girls' Organizations, Mrs. H. Fulton; Lantern Slides, Miss A. Mortimer; Welcome and Welfare, Mrs. J. Templeton; Supply, Mrs. J. Swan; Historian, Mrs. J. A. McIntosh. Silent tribute was paid to the memory of the late Mrs. John Dempsey, who was a valued worker in the Women's Missionary Society. The Chinese Auxiliary President, Mrs. Chow Young, spoke briefly, and Mrs. W. G. Gourlie installed the officers. The closing message was given by Miss Isabel Scott, deaconess.

Miss Frieda Matthews, Field Secretary, spoke at an open meeting of the Presbyterial, which was well attended. She also visited the ''up-Island'' Auxiliaries. We feel that Miss Matthews' visit to Vancouver Island was indeed worth while; her messages were always inspiring. A dinner meeting held under the auspices of the Presbyterial in St. Andrew's Church Hall, Victoria, was attended by all the Young Women's groups in the city. Following the dinner, at which 45 were present, and singing led by Mrs. J. L. W. McLean, Miss Matthews gave a stirring address. At the close of the meeting she met the girls in their own Auxiliary groups and had an informal chat on Auxiliary work and problems. This, we feel, will be truly beneficial to these Auxiliaries.

At the Easter meeting of St. Andrew's Auxiliary the Right Rev. Dean Elliot gave a stirring message on ''The Resurrection of Christ'', stressing the fact that the important thing for us to believe and know is that He did rise again. The Home Helpers were specially invited to the meeting.

Westminster Presbyterial — At the Mount Pleasant Thank-offering meeting Miss F. Matthews was the speaker. Basing her address on Christ's words: ''Ye shall be witnesses unto me,'' she pointed out that each one had a task to do, and not only in the local church; we must also see the need beyond. Miss Matthews also spoke at a joint meeting of missionary groups of Central Church. The Easter rally of Mission Bands of Greater Vancouver, held in Fairview Church, was an exceptionally enjoyable and profitable meeting.

At the annual Mother-and-Daughter meeting of Robertson Young Women's Auxiliary, held at the home of Mrs. W. J. Murdoch, Miss Ellen Douglas, on furlough from India, gave an inspiring address.

At a recent missionary meeting of the Associate Society at Bradner Mrs. W. J. Murdoch presented the challenge of our Church in these days to the missionary women, using the story of Mary, Martha and Lazarus. Visitors from neighbouring churches and from the Mount Lehman Auxiliary were present. Miss Underhill presided, and a social time followed the meeting.

MANITOBA

Mrs. W. S. Nairn, 523 S. Vickers St.,
Fort William, Ont., Press Secretary

SUPERIOR Presbyterial—At the May meeting of the Auxiliary of First Church, Port Arthur, the subject, "The Canadian Mission in British Guiana", was taken up in three parts —"As it looks to-day", taken by Miss Smellie; "Planning the Church", taken by Mrs. W. E. Fraleigh, and "The Second Beginning of the Canadian Mission", taken by Mrs. George Mackey.

An interesting and out-of-the-ordinary meeting was held under the auspices of the Explorer Group of First Church, Port Arthur; the Superintendent is Miss M. MacKenzie, and her assistant, Miss Wilma Wilson. Novel cards had been sent out, round, to represent the world, with continents painted in different colours, and the invitation, "Inviting you to an expedition in First Church, Port Arthur. Will you come along?" A short, original play was presented about a little Dutch girl who came to Canada and found the children here unkind and unfriendly; on her return to Holland, she resolved to be kind to strangers and practise the Golden Rule. Short talks were also given on China, India and Holland.

Members of the Explorer Group of St. Andrew's Church, Fort William, were hostesses at a successful tea, under the capable direction of their leaders, Mrs. R. Silversides, Miss Isabelle Gibb, Miss Kay Parsons, and Miss M. Smith. The girls had on display some of their completed work, including dolls, ration-book holders, and other articles that they made during the past season.

ONTARIO

Mrs. J. R. Hill, 250 Cooper Street,
Ottawa, Press Secretary

BROCKVILLE — Stirring addresses featured the Presbyterial meeting in Brockville. Dr. W. R. Quinn, addressing a joint session of Presbytery and Presbyterial, reviewed the situation in India from different standpoints and stressed the urgent need of the spiritual support of every member of every church, *now*. Continuing his address in the evening, he showed moving pictures of his medical work among the Bhils. So profound was the feeling created by Dr. Quinn's soul-searching message that the remainder of the time was spent in Intercession. Miss Ruth Quinn demonstrated the various types of dress worn by the women of India. Miss Laura Pelton conducted a missionary forum. The Rev. H. Cousens represented the Synod of Montreal and Ottawa.

The Kemptville Senior and Young Women's Auxiliaries and Mission Band were privileged to have Miss Jean Austin, Ottawa, speak to them. Coloured moving pictures of the West Indies and South America were shown. Members of the three groups took part in the programme.

Bruce and Owen Sound.—The 30th annual Presbyterial meeting was held in Paisley. Discussions followed the reports of the various Secretaries. In her address Mrs. J. S. Shortt told how the Women's Missionary Society was obeying Christ's command to preach the Gospel, and gave an enlightening account of work being done in Canada, China, India and British Guiana. Tribute was paid to the memory of Mrs. Angus McIver, who was for many years a faithful Presbyterial officer. Mrs. T. E. Kennedy was re-elected President.

At Tara Auxiliary's Easter Thankoffering meeting, friends from Owen Sound were present. Mrs. Ross Adams spoke of the Sermon on the Mount as a life guide, challenging us to rise to a world of brotherhood, to an attitude of good-will rather than self-will. The Mission Band contributed a musical number.

Glengarry — Success attended the meeting of the Presbyterial in Finch, with its theme ''Victory''. Reports showed increased interest, and an allocation exceeded. Miss Pelton spoke on duties and responsibilities of Auxiliaries and members, presented certificates to four Finch Mission Band members, and installed the officers. ''A Message of Victory'', based on Phil. 3: 10, was delivered by the Rev. Quincy McDowell of Montreal. Rev. M. N. McDonald represented the Presbytery. Mrs. G. S. Lloyd reported the Provincial meeting. Mrs. E. E. Preston was re-elected President.

Guelph—Four former presidents — Miss Mary Goudy, Miss Jean McHoul, Miss Margaret Low and Mrs. A. J. Bullock—took part and three founders —Mrs. M. B. Davidson, Mrs. Archie Hunter, Simcoe, and Mrs. Richard Stewart—were present at the 10th anniversary of the Iris Errey Auxiliary, Central Church, Galt. Miss V. Young read the same Scripture passage as was read ten years before (Romans 12th), and the minutes of the first meeting were read. Mrs. H. L. Bennie, Presbyterial President, was an honoured guest.

London—District meetings were held in Tempo, West Lorne, Wallacetown, Melbourne, St. Thomas, London, and Ailsa Craig, with Miss Pelton and Miss Ada Adams as speakers. In London Miss Pelton spoke on ''The Gigantic Task of the Church in the Post-War World''.

Sarnia — St. Andrew's Boys' Own Mission Band, Strathroy, had a special meeting to celebrate their 15th anniversary and Mother's Day. Guests included former leaders, the Presbyterial President, and elders, managers and members of other groups. The leader, Mr. Jack Grundstrom, welcomed parents and guests, and gave the highlights of the Band's history. To each of the 34 members serving in the Forces a copy of the history was sent, and a piece of the birthday cake. The Band has 25 members, meets twice a month, and once a month attends the morning service in a body. The leader attributes the good attendance to the fact that each boy receives a letter before the meeting.

Maitland—The Diamond Jubilee of the Presbyterial was celebrated at the meeting in Lucknow. Letters were read from missionaries from the Presbyterial — Miss Dorothy Douglas, the Rev. Hugh MacMillan, Miss Williamson, Mr. Angus MacKay and Mrs. MacKay. In her address Mrs. MacMillan said, ''Our forefathers came to this land with a high faith, the next generation respected it, the third treated it as an heirloom, and the fourth generation is in danger of losing it. *We must repent.*'' Rev. C. H. MacDonald, Lucknow, one of the ministers Maitland is proud to own as its own, brought greetings. Mrs. A. R. McMurrich, President of the Women's Missionary Society, the guest speaker, urged each one to dedicate herself at this time in order to bring the world to Christ. Mrs. R. McWhinney told the story of the years. The first Mission Band was organized in 1886. ''Many of the best workers to-day are the grandchildren of the first Mission Band members'', said Mrs. Guthrie Reid. For the first time, every Auxiliary met or exceeded its allocation. Mrs. F. G. Fowler was re-elected President.

Kingston—Members of Tweed Auxiliary brought friends to the Easter meeting and there was a large attendance. Easter hymns and the Resurrection Story, with a thoughtful address on ''The Power of Intercession'' by Mrs. Larsen, together with special singing, provided a deeply spiritual atmosphere. A generous offering was received.

In Gananoque a Thank-offering meeting was held at the morning service on Mother's Day, with the C.G.I.T. in charge. Miss Mabel MacKay in her address compared ''Mother love and Mother Service'' to ''Missionary love and Missionary Service''.

At St. Andrew's Auxiliary meeting, Kingston, Mrs. Wedderburn conducted a candle-lighting service, and affiliation of the C.G.I.T. with the Women's Missionary Society. Miss M. Henry read the report of Provincial meeting prepared by Mrs. K. Watson.

Huron—''Easter'' was the theme of the Seaforth Senior Auxiliary meeting. Mrs. K. MacLean, Wingham, opened her address with ''Easter Memories'', referring to a group of Christians visiting the Garden of Gethsemane, the Mount of Olives, Calvary, and the Tomb. To the Barbara Kirkman Auxiliary Mrs. McCarroll, Molesworth, gave an interesting and practical talk, stressing the point that ''The world for Christ'' can only be realized when every individual and department in both Church and Home co-operates.

Orangeville — Following the example of the Provincial, Orangeville had a three-group conference — Organization, Education, Service—at the Presbyterial meeting in Dundalk. In a challenging address Miss Pelton urged the study of missions in relationship to world affairs. Mission Band awards went to Dundalk, Hillsburgh and Ventry Bands. The Sunbeam Band presented a missionary skit. Mrs. R. D. Fraser was re-elected President.

A Sunday morning service at Erskine Church, Dundalk, was in charge of the Auxiliary. In her address Mrs. R. D. Fraser outlined Women's Missionary Society activities in Canada and overseas. Mrs. R. W. Lindsay presided.

Stratford — In connection with the centenary celebration, Knox Church, Stratford, stressed the work of the Women's Missionary Society at a large missionary rally, when Mrs. John Davidson, Toronto, delivered a stirring address on ''Our Post-War Tasks''. The C.G.I.T. of St. Andrew's Church attended. The Formosa Mission Band also had a special meeting which recalled the past, Mrs. L. Hammar acting as Narrator. Robert Clark Parker lighted a candle more than 100 years old, a passage was read from a Bible dated 1843. Miss Geraldine James rang a bell used by the Auxiliary at its 50th Anniversary, to ''ring out the old year''; and Miss Mary McKellar lighted a torch, also used on that occasion, symbolizing that missionary endeavour shall be carried on. Mrs. W. R. McIntyre recited His Majesty's memorable New Year's message. Tribute was paid to Miss H. Moderwell, President from 1927 to 1941.

QUEBEC

Miss Mary Greig, 2168 Paris St.,
Montreal, Press Secretary

MONTREAL Presbyterial—Encouraging reports were presented at the spring meeting of the Presbyterial Executive. At the close of the business session, the Young Women's Department took charge, with Miss Mary Ferguson, President of the Leaders' Fellowship, presiding. The worship service was taken by the Young Women's Auxiliary of St. Andrew and St. Paul. A dialogue entitled ''Let's talk it over'' was presented; this included an array of facts concerning the results of missionary work, the impressions left with the men in the Forces who have come in contact with native Christians in mission lands, and a discussion of Dr. Laubach and his method of teaching illiterates. The short play concluded with an appeal for Christian literature, that the work of the Master may be continued even in these trying times.

''Do not feel sorry for your missionaries because you think we have such hard job out on the Field. You at home have an even harder task. It is 'up to you' to try to interest in the missionary cause those who are not interested in this work.'' Thus spoke Dr. Elizabeth Thurrott of Jhansi, India, when addressing a group of Women's Missionary Society workers a few years ago. Believing this to be one phase of our missionary work at home, one of our Auxiliary presidents has been accustomed to invite at least five church members to every meeting. This she does at least two weeks before the meeting, with a follow-up call about two days before the meeting. The results are most encouraging and after a few friendly invitations, one soon finds these newer Women's Missionary Society members inviting others to come along. Just be sure you have a good meeting to interest them once you have persuaded them to come to your meeting.

The April meeting of the Mary Sherrick Young Women's Auxiliary of Kensington Church, Montreal, was an ''open meeting'', when members of several other Young Women's Auxiliaries were invited to hear the guest speaker, Mr. R. A. Speirs of Lower Canada College. The devotions were taken by Miss Lillian Morton, who read passages from the Gospel that linked up the story of the first Easter. In his address Mr. Speirs described very vividly the characters who shared in the greatest drama history has ever known. He suggested the motives of Pilate in allowing Jesus to be crucified; he mentioned Judas, the traitor; he told of Peter's actions and his denial of Christ; he spoke of Mary Magdalene. These, and other characters, were made very real, and the motives for their actions. In a social half-hour following the meeting, various members renewed friendships, and became acquainted with the speaker, whose talk had been very much appreciated and enjoyed.

Treasurer's Statement

May 31st, 1944

RECEIPTS:

A Friend, "Christian Literature for China and India"	$ 500.00
Mrs. A. M. Young, through Avenue Road Auxiliary, "Christian Literature"	16.00
Miss Aurelia Rau, Arlington Heights, Ill., U.S.A., "Miss McConnell's Work, India"	5.00
Government Grant, Birtle Indian School	4,408.10
Government Grant, Cecilia Jeffrey Indian School	5,473.87
Annuity rate from Missionary	17.59
Life Membership pins	46.04
Transferred from Legacy Fund	31.10
Refund from Rocky Mountain Hospital	400.00
Refund on taxes	.36
PROVINCIAL GIVINGS:	
Alberta	389.70
British Columbia	350.00
British Columbia, Supplies	6.00
Ontario	11,400.00
Quebec	1,075.00
Saskatchewan	347.74
	$24,466.50

DISBURSEMENTS:

Hospitals:	
Canora	$ 363.33
Rocky Mountain House	325.00
Weirdale	14.60
Chinese in Canada	869.50
Indian Schools:	
Birtle	304.16
Birtle, Government Grant	1,327.03
Cecilia Jeffrey	386.21
Cecilia Jeffrey, Government Grant	2,228.30
Mistawasis	45.00
Saskatoon Residence	81.30
Supplies	10.70
Supplies, Provincial	659.22
India:	
Bhil Field	294.18
Jhansi Field	227.75
China	75.00
British Guiana	50.00
Visual Education	341.67
Publications	730.82
Deaconesses	2,496.00
Organization	739.83
Christian Literature	325.00
Grants	1,650.00
French Work	180.83
Children's Centre, Vancouver, B.C.	597.13
Pension rates transferred	473.83
Miss Simpson, travel and expenses	1,472.00
Refresher Course	30.00
Exchange	7.77
Insurance	37.60
Administration	408.03
	$16,751.79

RESERVE FUNDS:

RECEIPTS:

Pension Fund—	
Missionaries’ Annuity rates transferred from General Fund	$ 473.83
Interest	618.32
Legacy Fund—	
Payment on Toronto House	25.00
Interest	105.51
Special Fund—	
Interest	23.27
Overseas Fund—	
Interest	30.00
Sustaining Fund—	
Interest	90.75
	$1,366.68

DISBURSEMENTS:

Special Fund—	
Children’s Centre, Vancouver	$1,047.50
Buena Vista Camp, Regina	600.00
Legacy Fund—	
Elmwood Mission, Winnipeg, Man.	31.10
	$1,678.60

(Mrs. Daniel) Helen M. Strachan, *Treasurer.*

Quoting the following verse in a Bible Society report, Mr. J. A. Patten says that it “may not be poetry, but it expresses a truth often overlooked.”

You sent your money across the sea
That bought a Bible for young Sing Lee.
And young Sing Lee, when he’d read therein,
Proceeded to turn his back on sin.
Then he rested neither night nor day
Till his brother walked the narrow way,
And his brother worked till he had won
Away from their gods, his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some folks who heard them speak
Decided the one true God to seek.
It wasn’t long before half the town
Had left its idols of wood and stone,
And the work’s not ended yet, my friend,
You started something that ne’er shall end,
When you sent the money across the sea
That bought a Bible for young Sing Lee.

New Organizations

Ontario

London Presbyterial—Mission Band, Tempo—Leader, Mrs. T. K. West, 25 Horton St., St. Thomas.

Toronto Presbyterial—Mission Band, St. Andrew's, Pickering—Leader, Mrs. T. H. Remmer, R.R. 1, Pickering. Mission Band, Melrose Park, Toronto—Leader, Miss Eileen Duncan, 330 Elm Road, Toronto 12.

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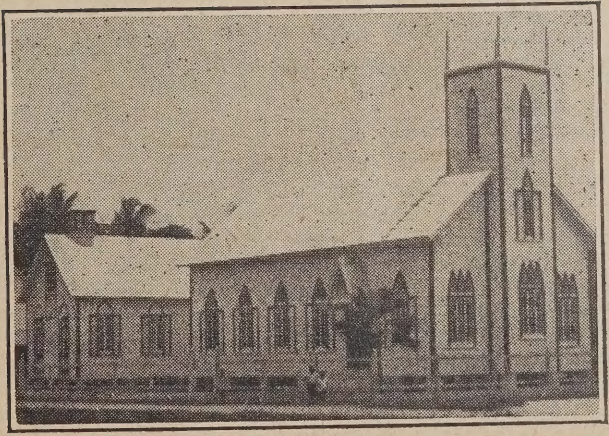
Vol. XX SEPTEMBER 1944 No. 9

THE GLAD TIDINGS



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The Glad Tidings

Vol. XX TORONTO, SEPTEMBER 1944 No. 9

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

The Council of the Women's Missionary Society, Western Division, will meet, September 25th to 29th, in Wychwood Church, St. Clair Avenue West, Toronto. The opening session will be held on Monday evening, the 25th.

Miss M. E. Anderson was heartily welcomed by missionaries and people when she arrived in Georgetown, British Guiana, on July 15th, to begin work on her new field.

Word has been received that Miss Lily Simpson, returning to her work on the Jhansi field, India, arrived safely in Sydney, Australia, but is having to remain in that country for a time before proceeding to India. In the meantime, she is busy in a hospital in Sydney.

The Annual Report

We trust that by the time this appears, copies of the Annual Report will have reached the branches. We regret the delay, which has been largely due to the necessity of changing printers at the last minute. It will be noted that copies of the printed Report are supplied to *all* branches of the Society; these are not intended for the use of the officers only, but should be made available to all members. The copies for the branches are sent to the Presbyterial Corresponding Secretaries, who will distribute them as follows:

Two to each Senior Auxiliary;
One to each Young Women's group;
One to each Affiliated or Associate Society;
One for the use of the Girls' groups in a congregation;
One to each Mission Band.

A copy is mailed separately to each Provincial and Presbyterial officer listed in the report.

A limited number of Reports will be on hand. A copy may be obtained, for 25 cents, on application to the Editor, Room 800, 100 Adelaide Street West, Toronto 1.

''When Dr. William Paton died so unexpectedly it was felt that his post as secretary of the International Missionary Council would be no easy one to fill. . . . The choice of a successor has fallen on the Rev. Norman Goodall, M.A., who for the past eight years has been Foreign Secretary of the London Missionary Society. Like Dr. Paton, Mr. Goodall is a man of large and varied experience. He has travelled widely, visiting India, S. Africa, S. America, Australia, New Zealand, the South Seas and New Guinea.'' —*Life and Work.*

A Prayer for Peace

God of all peace, at whose command
The angry billows ceased to rage,
Look down upon this seething world,
Where the banner of war is yet unfurled,
And Man's dire pain assuage.

God of all peace, by whose design
Sun, moon, and stars obey Thy laws,
Proclaim again to all abroad:
''Be still, and know that I am God''—
And make the nations pause.

O Sov'reign Lord, stretch forth Thy Hand,
And once again cry, ''Peace, be still!''
Bid hate to flee, and war to cease;
And on the earth grant us Thy peace
Who strive to do Thy will.

Vancouver, B.C. —***May C. Smith.***

Legacy Fund

The following is a list of Legacies that have been used since the last list appeared in *The Glad Tidings* of September 1943.

	Where Used	*Amount*
Estate of Anna Fuller, through the Windsor Auxiliary	Elmwood Mission, Winnipeg, Man.	$ 200.00
Estate of R. M. Anderson, through Knox Church Auxiliary, St. Thomas, Ont.	Elmwood Mission, Winnipeg, Man.	200.00
	Fontenelle, Que.	300.00
Estate of Evalyn L. Mowat, Kingston, Ont.	Church at Triumph, British Guiana	50.00
	Elmwood Mission, Winnipeg, Man.	30.00
Estate of Mrs. McLean, Victoria, B.C.	Church at Triumph, British Guiana	200.00
Estate of Miss Ellen Cowan, through Knox's Church, Galt, Ont.	Church at Triumph, British Guiana	500.00
	Ukrainian Nursery School, Toronto	500.00
Estate of Isabel S. G. Everett, through St. Andrew's Auxiliary, Ottawa, Ont.	Equipment for Weirdale Nursing Home and Rocky Mountain House Hospital	500.00
Legacy through St. Andrew's Church, Belleville, Ont.	Orphaned Missions	50.00
Estate of Matilda C. Mills, Hartney, Man.	Elmwood Mission, Winnipeg, Man.	199.44
Estate of Mrs. C. W. Graham, through MacNab Auxiliary, Hamilton, Ont.	Children's Centre, Vancouver, B.C.	225.00
Gift from Mrs. Jane Galloway, Strathroy, Ont.	" " " "	150.00
Estate of Mary Jane Rombough, Ottawa, Ont.	" " " "	1,000.00
Estate of Mary Stewart, Vancouver, B.C.	" " " "	1,924.25
Estate of Mrs. Helen Leslie, through St. Andrew's Auxiliary, Kingston, Ont.	" " " "	500.00
Estate of Eliza Mills, Toronto, Ont.	" " " "	629.99
Estate of Wm. Murdoch Taylor, Victoria, B.C.	" " " "	419.22
Estate of Margaret Smith, Hagersville, Ont.	" " " "	200.00
Estate of Jemima Best, through St. Paul's Auxiliary, Peterborough, Ont.	" " " "	500.00
Estate of Margaret McMillan, Toronto, Ont.	" " " "	400.00
Mr. L. A. Wylie, In memory of Ernest Wylie	Invested in Permanent Endowment Fund	300.00

10 donors

5948.46

(Mrs. Daniel) Helen M. Strachan, *Treasurer.*

Those who call themselves Christians and yet do not wish all others to be Christians are confessing the insecurity of their own faith. A church that is not dreaming in terms of presenting the Gospel to all men is tacitly admitting that it has no message for any man.

—*K. S. Latourette.*

Tribute to Work of Dr. B. Choné Oliver

Reprinted from *The National Christian Council Review* of India (May 1944)

DR. B. Choné Oliver, after her long and distinguished association with the National Christian Council and the Christian Medical Association of India, retired recently from the secretaryship of the latter organization. She has given to India over forty years of devoted service, and during the last fifteen years has been intimately associated with the N.C.C. and the whole enterprise of Christian co-operation in India. The Council, at its Ninth Session, adopted the following Resolution on Dr. Oliver's work, by a standing vote:

Resolved

> That the N.C.C., having heard of the impending retirement of Dr. B. C. Oliver from the secretaryship of the Christian Medical Association of India, Burma and Ceylon, desires to place on record its recognition of the value of the services she has rendered to the Christian enterprise in India during her tenure of that office. After many years of service as a medical missionary Dr. Oliver was released by the United Church of Canada to act as N.C.C. Secretary and Secretary of the C.M.A.I. in 1929: in 1933 she became full-time Secretary of the C.M.A.I. and the Honorary Secretary of the N.C.C. for medical work. During this period Dr. Oliver has been in no small degree responsible for the Church's increasing recognition of the place of the ministry of healing as an integral part of its mission. It is perhaps not for the N.C.C. to refer to the many detailed ways in which Dr. Oliver as the Secretary of the C.M.A.I. has developed the sphere of its usefulness to the medical work of the Church; but the N.C.C. desires in particular to pay its own tribute to the thoroughness, unfailing patience and sustained faith with which she has worked for the cause of higher medical education; to her more than anyone else is due the brightening prospect of the realization in India of the long-cherished dream of a Christian Medical College for men and women.
>
> The Council assures Dr. Oliver of the deep appreciation of her work and is happy to think that in her retirement in Canada she may still be able to serve the cause that is so near to her heart.

Dr. Oliver hopes soon to return to Canada, where we have no doubt she will continue to work on behalf of the Medical College scheme in which she has played so large a part. In saying farewell, those of us who have been closely associated with her in the work of the National

Christian Council would like to pay tribute to a most loyal and unselfish colleague, who has also been a real friend to everyone in the N.C.C. Office at Nagpur.

Dr. Oliver's successor, Dr. Jessie Allyn of the Canadian Baptist Mission, has arrived in India, and we offer to her a most cordial welcome.

NOTE.—Appointed to the Central India field of the Presbyterian Church in Canada in 1901, Dr. Oliver served there under our Women's Missionary Society until 1925, then under the Women's Missionary Society of the United Church of Canada until 1929, when she became Secretary of the National Christian Council.

Inter-Church Conference on Missionary Education

BY MISS LOUISE A. REITH

DURING the Inter-Church Conference on Missionary Education which was held at McMaster University, Hamilton, Ontario, June 19-23, 1944, those present were privileged to hear speakers who were familiar with the situation of the Church in many lands. Each day during the week thoughts were directed to a different part of the world and the listeners tried to store away what they heard for future reference. The last day of the Conference Canon Dixon drew together the threads, summarizing very briefly but adequately the mass of information accumulated during the previous days, linking that information to the main theme, *The On-Going Mission of the Church in Wartime and Beyond* and pointing out the implications for the future.

In this survey the following ''high spots'' were noted in thinking back over what had been said in regard to the four areas considered:

South America—The word that stood out here as Mr. Mackie told the Conference about the student community was ''neglected'', the implication for the future, that we must keep that need before us and act upon it.

Japan—Dr. Axling made us realize that the Church is ''on the spot'' in Japan as it has limited resources and leadership, with prospects that are gloomy and uncertain and a future that depends largely on ''peace terms'' which are being framed now in general attitudes. The help we can give now is in the realm of the ''imponderables''—in faith and love and prayer. ''On this rock I will build my Church and the gates of hell shall not prevail against it.'' We must remember that it is not the ''Church of Canada'' or the ''Church of Japan'' but the ''Church of God''. Our prayers must be real and constant.

China—Dr. Yang brought to the Conference a spirit of hope, confidence and optimism. The word that stood out in his addresses was ''opportunity—the moment of a thousand years''. The Church of

China needs help, too, in the realm of the ''imponderables''. It needs financial support from us and personnel. In thinking of the need for personnel, we must remember that many missionaries have gone out because some person challenged them to do so.

The South West Pacific—Bishop Lee lifted our horizons and showed us the great strategic value of a needy field. The word that stood out here was ''vision''. As we listened to him the need of study was made obvious, as was the need to pray that God would direct the future in those lands.

In closing moments of this survey we thought of what we mean by ''on-going''. We realized that each one must define that for himself but one thing was certain, that we must not merely *study,* we must *do* something about it. There are definite obligations placed upon those who attended that Conference. The obligation to go out and share with others the inspiration and information and vision received, because to hold it to ourselves means to lose it; to try to widen the missionary outlook of the churches we represent; to determine to study more about the fields to which we were introduced at the Conference; to make a new, wider, deeper and more determined study of the great text books to be found in the Acts of the Apostles; above all, to determine to know a real experience of God, which is the basis for action. To all who attended it, the Conference should mean a call to prayer and to work as we remember the inspiring messages we heard, and recall in particular the statement made by Dr. Yang in regard to the need for Christian conviction, zeal and knowledge, that we ''cannot share the knowledge of God, if we do not know God''.

My Prayer

I need no clever argument
But find a proof of Thee,
In open skies, and shining sun,
The birds—a humming bee;

Red roses with their fragrant heads,
A slender, leafy tree;
The loveliness of country lanes
Where happiness is free.

I only ask for eyes to see
Thy love in green and white;
The beauty of an artist God,
Thy smile within the light.

And strength to spread that love afar,
Till every heart shall sing
In praise of Him who made the world,
And every lovely thing.

—*The British Weekly.*

Home Mission Night

KNOX Church, Toronto was well filled on Thursday evening, June 8th, the Assembly's Home Mission Night. Dr. Robert Johnston of Ottawa, acting Chairman of the General Board of Missions, presided. The ushers were Hungarian young people, in Hungarian dress.

Dr. W. A. Cameron briefly reviewed the work of the Board of Missions in Canada. He referred to the many small congregations that need help, reminding his hearers that these small groups have given the Church many workers. Twelve congregations that received help last year are now self-supporting. He referred, too, to the work among Indians, French, Hungarians, Ukrainians, Italians, and Chinese; several congregations give well towards the support of the work, and this year the oldest Hungarian congregation is once more self-supporting. Then there are, he said, ''institutions of helpfulness'', mentioning the Esquimalt Service Home for men in the services, and their wives and families. The war had brought changes, and new needs that the Canadian Churches could best meet by working together. Under the Co-operating Committee our Church has a minister at Norman Wells, and three women workers, appointed by our Society, in Ontario. Partly because of the number of ministers serving as chaplains and the young men in the Forces there are not enough men to supply all fields. Six young women are serving the Church on mission fields. More men are needed, men to give themselves to the work of the Church, willing to serve where they are needed, and as long as they are needed.

Information on work among the Chinese and the Hungarians was given by the Rev. D. A. Smith, Superintendent of Chinese Work in Canada, and the Rev. Charles Steinmetz, minister of the Hungarian Church, Toronto, as they replied to questions put to them by Miss Pelton. There are now more Chinese in the cities and fewer in rural areas. In every province, except Prince Edward Island, there are more Chinese women and therefore more Chinese homes. In these last years people in this country are more kindly in their attitude towards the Chinese. Chinese young people find it much less difficult to get positions. One of the finest groups is in Ottawa, where young Chinese men and women are in the Civil Service. They are in the Forces, some as officers. In church work among the Chinese there has been very definite progress. In their congregations Chinese serve as ministers, elders, managers, Sunday School teachers; and many have gone to serve in China as ministers, doctors, teachers, nurses, etc. There are, Mr. Steinmetz said, about 75,000 Hungarians in Canada, about 7,000 in Toronto; as in Hungary, about 25 per cent. are Calvinist. There are other Hungarian churches, in Bekevar and Calgary, and three in Ontario. The people consider themselves Canadians, of Hungarian origin. Mr. Steinmetz conducts his church services in Hungarian, but English is used in the Sunday School and the Young People's Society.

The service of praise in which the choirs of the Ukrainian churches in Toronto and Oshawa joined was a notable part of the evening's programme. The members wore the colourful Ukrainian costumes.

''The Church's Task''—in the Maritimes, on the Prairies, and in British Columbia—was the subject of three addresses. In the Maritimes, where the Presbyterian Church in Canada had its beginning, there is still ''a strong, virile body of Presbyterian folk'', the Rev. G. Carlyle Webster said. But of the 80,000 who call themselves Presbyterian, just over 25 per cent. are active members of the Church. There is the great challenge to our Church—''to bring our own people into the Church and do our share to win those that have no relation to the Church of Christ''. In the 19 years since 1925 there has been an increase of almost 20 per cent. in membership, and a distinct advance in the amount sent to the Church Treasurer, with less asked of the Board of Missions. With so many ministers away and few students available, they are ''holding the fort'', amalgamating fields, where possible. But the Church must plan for the future, and look for an increasing number of recruits for the ministry—*now.*

In British Columbia, the Rev. D. A. Smith said, in spite of all handicaps progress had been made: with only two of the five Presbyteries left in 1925, there are now four; 26 churches have been built; last year every congregation gave well, 26 increasing their givings to the Budget. In the cities especially, war conditions have brought new needs. There are now three deaconesses at work in the Synod, and a church worker in charge of the Children's Centre in Vancouver. British Columbia is a young, growing country, and especially with the opening up of the North, it offers a great opportunity for the Church. But men are needed, men of faith to go out and preach the Gospel.

The Rev. N. D. Kennedy of Regina asked the audience to try to realize the vastness of the territory committed to the charge of the Church in the provinces of Manitoba, Saskatchewan, and Alberta. There must be effective supervision of the work in these extensive fields. There is need of an effective policy of education; the young should be instructed in the doctrines of the faith. There is need, too, of an effective ministry. In large areas there is no church at all, and in the north there is a great opportunity for an effective ministry.

Foreign Mission Night

ON Friday evening there was again a large audience, to hear of the work in other lands. Chinese young people, in national dress, acted as ushers.

Mrs. A. R. McMurrich presented three missionaries—Miss M. E. Anderson, formerly missionary to the Koreans in Japan, who was soon to leave for British Guiana; Miss Kathleen Stewart, for six years a nurse at the Birtle Indian School, appointed to China, the Women's Missionary Society having agreed to loan her to the Friends' Ambulance Unit for the duration; and Miss Ellen Douglas, on her second furlough from the Bhil Field, India, where she had been since 1930 a teacher evangelist, much of the time supervising village schools. Miss Douglas spoke briefly. ''The answer to India's problem,'' she said, ''is Jesus Christ, in Him Hindu, Moslem and Bhil are one.'' Dr. Cameron introduced Dr. W. R. Quinn, who seven years ago went out to the Bhil Field, coming home on furlough last year. Christians in India, Dr. Quinn said, had asked him to bring greetings to Christians in Canada; they find encouragement in the fact that Christians here are thinking of them and praying for them. A great many there were standing, he believed, ''on the threshold of the Kingdom, but to take the last step is hard.''

''We work with the Younger Churches.'' That, Dr. Cameron said, was not always possible. When Goforth went to Honan, Buchanan to the Bhils in India, Geddie to the New Hebrides, there were no churches. The churches they helped to establish have grown, and now they can accept responsibility. Now we can work with them in building up the Church in those lands. Of our six fields before the war, three were under the Japanese flag; from these all missionaries came home, except Mr. and Mrs. Davis, now interned in the Philippines. Those who came later say that the Church is going on—if not so large, stronger because of suffering. Dr. Cameron referred to the development of the work on the Jhansi and Bhil Fields, India, and in British Guiana; to new work being undertaken in Free China, as one of the fourteen units co-operating in the work of the Church of Christ in China, and to help given to Orphaned Missions and for Famine and Medical Relief in India and China.

''What Christ means to my people'' was the theme of addresses by three members of the Younger Churches—Rev. V. S. D. Satthianadhan of Ceylon, Rev. Francis Tseng of China, and Rev. John Karefa-Smart of Sierra Leone.

The meeting closed with a worship service, the theme, ''The Coming of the Perfect One''. It was arranged by Miss Negoro, using contemporary Christian art of many lands; Miss Lily Washimoto was the soloist.

War Service Through Prayer

THESE services are prepared for general use in women's meetings, but are written especially for groups doing War Service work. One or more of these topics may be used at any gathering. They have been compiled by a small Inter-Church Committee under the leadership of Mrs. Albert Matthews, wife of the Lieutenant-Governor of Ontario.

Prayer (to be read by the Leader at the beginning of each devotional period) :—

''Almighty God, our Father, who hast taught us to pray without ceasing, we again consecrate ourselves to this holy ministry of intercession. In all our prayers, may the spirit of self-forgetfulness be present. May we never fail others through our neglect to remember them before God. Through Him who ever prayed for others. Amen.''

After the period of silent prayer, the following may be read as a conclusion to the devotional period.

''If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Amen.''

SERVICE I.

Prayer of Thanksgiving for the King, and Leaders of the United Nations.

Scripture Reading:—First Timothy 2, verses 1-8.

Prayer:—''All glory, praise and thanksgiving be to Thee our loving and living God, who in all times of extremity hast so turned the tide of circumstance that we have been saved from destruction, and courage has been given to those in the conflict. Thou hast given to us allies in freedom's cause, and hast strengthened us. For these and all Thy mercies we offer Thee the gratitude of humble hearts. Now, Lord, we pray, give power to our forces, that they may gain a speedy victory, and that peace may come to our stricken world, and honour to Thy Holy Name. Amen.''

''O Lord God Almighty, guide, we pray Thee, our gracious Sovereign King George, and all those to whom Thou hast committed the government of our nation and empire; and grant to them at this time special gifts of wisdom and understanding, of counsel and strength; that upholding what is right, and following what is true, they may obey Thy

Holy Will, and fulfil Thy divine purpose; through Jesus Christ our Lord. Amen.''

Silent Prayer.

SERVICE II.

For the Officers of the Forces, for the Chaplains, for the Men and Women, and for all who stand between us and our enemies.

Scripture Reading:—Joshua I, verses 5-9.

Prayer:—''Almighty God, we pray that Thou wilt direct the leaders and commanders of our Forces, and those of our brave allies on sea, on land, and in the air. Grant unto them at this time special gifts of wisdom, right judgment and high resolve, that under Thy guiding hand we may be led to a speedy and decisive victory, and a righteous and abiding peace; through Jesus Christ our Lord.

''Look with love and mercy on our sailors, soldiers, and airmen, especially those whom we name in silence before Thee at this time, that they may return to us safe from the accidents which may happen to the body, and the assaults which may be directed against their souls; through Jesus Christ our Lord. Amen.''

Silent Prayer.

SERVICE III.

For the sick, wounded and dying, and those who minister to them, and for prisoners of war.

Scripture Reading:—Luke 7, verses 20-23.

Prayer:—''O God, who never sleepest and art never weary, we pray for all who bear the load of suffering, for the sick in body, and all on whom is laid the cross of illness. Comfort the wounded, sustain the prisoners, grant pardon and eternal rest unto the dying; through Jesus Christ our Lord. Amen.''

''O merciful Father, whose touch is healing and rest, uphold and inspire all who carry on the ministry of healing; give them skilful hands and discerning hearts. May they be renewed day by day by Thy spirit. We ask this in the name of the great Physician, Jesus Christ our Lord. Amen.''

Silent Prayer.

SERVICE IV.

For the families and homes of those who are serving in war, and for the youth of all lands.

Scripture Reading:—Psalm 46, verses 1-2; Psalm 119, verses 9-11.

Prayer:—''O God, who hast set us in families, and planted such deep and vital love in our hearts, hear our prayer for the millions of separated families and broken and unsettled homes. Thou knowest the loneliness and dread of sad news, and the sense of insufficiency which many bear. May they turn to Thee and find in Thee help and support. Give courage to each to do his or her part valiantly, and even to face tasks that seem too hard. May none shrink from labour, or be careless regarding the great issues of life, but rather in fulfilling them find faith grow strong and life more full of hope. Amen.''

''O Thou, lover of children and friend of youth, hear us for the young of our land. Youth has been the prey of evil in so many places. We ask that Thou wilt deliver them from evil; may they respect and cleave to that which is good.

''Give to all parents a sense of their great responsibility; we pray that they may have judgment and grace and wisdom to lead their children into upright ways, and to a knowledge of Thee, and of Thy Word. This we ask in the name of Jesus, who in His earthly home grew in grace with God and man. Amen.''

Silent Prayer.

SERVICE V.

For those suffering under enemy rule, and for our enemies.

Scripture Reading:—Isaiah 41, verses 10-14.

Prayer:—''Loving Father, we lift our hearts in prayer to Thee for all wanderers and exiles, millions of whom have been driven from their homes and caused to suffer stripes, hunger, imprisonment and pain; for the dispossessed in many stricken and invaded lands. Give to all that calm trust that Thou doest all things well, and in Thine own good time and way restore us all to peace and gladness; through Jesus Christ our Lord. Amen.''

''O Holy and Most Merciful God, forgive and convert all whom we regard as enemies. Deliver them from blindness of heart and contempt of Thy Holy Word and Commandments. Open their eyes to the truth, that the truth may make their hearts free from falsehood and wrong; for Jesus Christ's sake. Amen.''

Silent Prayer.

SERVICE VI.

For unity of thought and purpose among the Allied nations. For an early victory, and for ourselves, that we may be ready for, and worthy of, a righteous peace.

Scripture Reading:—Isaiah 59, verses 16-21.

Prayer:—''O righteous and omnipotent God, who, in their tragedies and conflicts, judgest the hearts of men and the purposes of nations, enter into this struggle with Thy transforming power, that out of its anguish there may come a victory of righteousness. May there arise a new order which shall endure, because in it Thy will shall be done in earth, as it is in heaven. Forgive us and cleanse us, as well as those who strive against us, that we may be fit instruments of Thy purposes. Amen.''

Silent Prayer.

SERVICE VII.

A prayer of confession, and a prayer for the witness and leadership of the Christian Church.

Scripture Reading:—Revelations 3, verses 6-8.

Prayer:—''Lord, Thy hand is not shortened that it cannot save, neither Thine ear heavy that it cannot hear, but our iniquities have separated us from Thee. In mercy forgive us, and grant us grace to bring forth fruits meet for repentance, that Thou mayest work through us that which is well-pleasing in Thy sight. We ask in the name of Jesus our Redeemer. Amen.''

''O God, give to the Church a new vision and a new charity, new wisdom and fresh understanding; that the eternal message of Thy Son may be hailed as the good news of the new age; through Him who maketh all things new, Jesus Christ our Lord. Amen.''

Silent Prayer.

NOTE.—These services are being reprinted and copies may be obtained from The Literature Department, Room 800, 100 Adelaide St. W., Toronto 1, Ontario.

Vacation Bible School, Victoria

THE School at Erskine Church was held from July 3rd to 14th inclusive. Thirty-six boys and girls were enrolled, with an average attendance of 25.6, an increase over last year of 3. The theme of the School was, ''Living for Jesus'', the theme hymn, ''Living for Jesus'', and the theme verse, Matthew 6:33. The activities each morning for the ten days included opening devotional period, chorus singing, Bible study, recreation period, Bible Drill, Scripture memorization, and closing period. Occasionally there was a special feature, such as a story with the closing period. The beginners and Primary studied the stories of David and worked Text Cards with coloured wool, while the junior and intermediate department studied the Gospel of St. John and memorized several passages from the Gospel.

The Closing Exercises were held on the Sunday evening as a part of the regular evening worship service. Members of the School took part by reciting their Scripture verses, singing choruses, and answering questions on the Bible Study and Bible Drill. Twenty-four certificates were presented for attendance and satisfactory work, 11 of which bore a gold star for perfect attendance. Prizes were also awarded for memory work. There was a splendid attendance of parents and friends and an offering to cover expenses was received, amounting to $19.60, which thrilled us very much.

This week we are repeating the programme at Knox Church and so far the attendance has been very encouraging and promising. This is an entirely new venture at Knox. I have been superintending both schools and Mrs. W. Sanders of the Victoria Presbyterial is the leader of the Beginners and Primary departments and her willing and loving spirit has been the guiding light of the whole School. Mrs. H. Warren, also of the Victoria Presbyterial, was our efficient pianist, secretary and helper at Erskine School. —*Isabel D. Scott.*

Lay Corner-Stone of New Church at Triumph

''The 16th of July was a day of rejoicing for my people in the village of Triumph'', writes the Rev. John Elder, Georgetown, field missionary in Demerara County, British Guiana. ''The corner-stone of the new church was well and truly laid by the Rev. J. B. Cropper, D.D. We were all delighted that Miss Anderson could be present on this historic occasion. (She had arrived the day before.) . . . You will notice (in the picture) the old church in its dilapidated state, and realize how glad we are to be able to build a new church.''

Miss Douglas, Miss Anderson, Mrs. Cropper, Dr. Cropper, Mrs. Elder, Rev. John Elder, with Catechist and head teacher, behind.
(In the background, the old church)

Closing Exercises of Two Chinese Kindergartens

In Toronto

JUNE 30th was a proud day for the five-year-olds of our Chinese kindergarten in Toronto—their ''graduation day'', as they will go on to public school in September. At the closing exercises at the Chinese Mission the six ''graduates'', four girls and two boys, wearing mortar board and gown, received from Mrs. W. M. Hall, President of the Toronto Presbyterial, diplomas stating, in English and Chinese, that they had completed the work of the kindergarten and were ready for public school. The minister, the Rev. K. H. Yeung, presented copies of the New Testament to them, and addressed them in Chinese. Miss Fay McTavish, the Superintendent, who directs the kindergarten assisted by Miss Ruth Ma, gave to the twenty pupils of the class merit cards with seals to indicate their standing.

Earlier in the afternoon the kindergarten pupils entertained their guests—their mothers and baby brothers and sisters, older boys and girls of the Sunday School, and other friends—with a programme of songs and games, in both English and Chinese, and a Bible quiz.

In Victoria (Miss Gertrude Scott tells of their closing):

— The weeks fly by so quickly and each one is too short. Now the end of the term has come and to-day (June 21) we held the Kindergarten Closing. This is the day anticipated by both children and parents. I wish you could have been with us at two o'clock this afternoon. There were twenty small pupils dressed in their very prettiest, the girls with curls and hair bows, and the boys with their hair slicked down and

Chinese Kindergarten, Victoria, with Miss Scott and Miss Lee.

painfully neat and spotless. All the seats provided for parents and friends were filled. . . .

The children sang hymns and songs in Chinese and English, took part in action songs and games and finger plays and a little play ''The Lion and the Mouse'', and finished with a short flag drill. Mrs. Sanders, who brought greetings from the Presbyterial, questioned the children on one of their Bible stories, ''The Good Shepherd''. Mrs. Gibson, Alberta Provincial President, who is visiting in Victoria, presented certificates to the seven graduates, who will go to Public School in September. Afterwards there was a real treat for the children and their friends. The father of one of the pupils brought two gallons of ice cream and a crate of strawberries, so each child had a box of strawberries and everyone had at least two cones of ice cream. To complete the afternoon we had some ''snaps'' taken before they went home; . . . Three pupils suffered from shyness and refused to have their pictures taken, three were away on account of illness, and two others left the district about a month ago, so that there were only seventeen in the picture.

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(Continuing her letter on June 29th, Miss Scott gives more news of the Chinese in Victoria)

On Saturday we had our picnic for the Mission Band and friends. Miss Lee and I took twelve children on the street car to Willows Beach. Mrs. Lim had taken six children in her car, and later two more children with their father and mother joined us. The youngsters had a thoroughly happy time paddling and making sand castles and playing baseball, and eating a huge tea. It was hard to get them to think of going home at six o'clock.

Last evening the Young Women's Auxiliary met at the home of one of the members. We usually meet on Wednesday afternoon, but this was an evening meeting. It was a fine meeting and Miss Lee conducted an earnest devotional. There were nine adults and four babies (one a kindergarten pupil) present. Although the children disappeared occasionally for naps, all were alert when our hostess asked us to ''*yumchah*'' (drink tea). As it was a special occasion, she had prepared *chow mein,* and I took lessons on how to handle my chop sticks from three-year-old Geraldine, who sat beside me. We had two visitors, one from Toronto, our secretary's sister, and one from Winnipeg—the latter a former music and Sunday School pupil of mine here.

On May 17th we had a rather nice meeting. The Young Women's Auxiliary wanted to honour the Senior Women's Auxiliary for

''Mother's Day'', and we had a large joint meeting in the schoolroom in the evening. The speaker was Mrs. LaPointe, who often comes to the Senior Auxiliary meetings; Miss Lee translated her message for the benefit of those who do not understand much English.

Another little ''get together'' was a music recital on June 24th. My eight pupils each played two or three short pieces, and then there was time for a game or two and light refreshments. When they are a little more used to playing in public we intend to invite parents and friends, but this time they didn't want outsiders.

Vacation School at Children's Centre, Vancouver

AT the Children's Centre in Vancouver Miss Vincent had a Daily Vacation School for 35 of the older children (6 to 8 years of age), while still carrying on the nursery school for the little ones. In a letter to Mrs. Strachan (July 31st) she tells something of what they were doing in the Vacation School.

''This week ends our six-week Summer Vacation School. Children who would have been left to run the streets came here, many not missing a day, to a varied programme. Every morning began with 'Father, we thank Thee for the night', and other hymns and a Bible story. We took for our theme 'Helping One Another'. We learned how to help our neighbours and how our neighbours help us. The Bible story was followed by a discussion on specific topics of helping. Trips to the Museum, Library, Art Gallery, Fire Station, Fire Boat, Bakery, Dairy, etc. emphasized our dependence upon others and the necessity for our taking a share in the world's work. Although more or less of an experiment, the six weeks' work has been very satisfying to me, and helpful to the children. I've learned more of the needs, the individual needs, of both children and parents.''

During these weeks when there was the all-day Vacation School to look after as well as the nursery school, Miss Vincent was fortunate in having Mrs. Black, who has had several years' teaching experience in Vancouver, as a full-time assistant, as well as volunteers as part-time helpers.

The next week, after the close of the Vacation School, she was having a tea party for the mothers. Already she was looking forward to September when they would begin the first full year's programme. She was hoping to have at least two afternoons a week for visiting in the homes, spending the rest of the time with groups at the Centre.

News From Other Fields

MISS Ruth Heighton (Presbytery of Kamloops) also had a Daily Vacation Bible School at Vernon—one of two ''new ventures'' she tried there. It opened on June 26th and went on for two weeks. Eleven children, 6 to 12 years of age, were enrolled and the average attendance was nine, which she considered excellent. ''The children'', she says, ''enjoyed the School very much and seemed sorry when it was over. Some of the mothers told me how much the children had liked it. Most of them did very fine memory work and handwork. For prizes I gave 'Burning Bush' pins and cards with the 23rd Psalm attractively printed. Three children won special prizes (books) for perfect attendance and especially good memory work.'' The other new venture was the organization of a Mission Band in May, with over 20 enrolled. The average attendance was about 15, and the children were keenly interested. Not having found a leader, she was taking charge of it herself, a member of the Auxiliary helping with the handwork.

Other deaconesses in the West tell of new groups organized. Miss Orra Hunt writes that when she was visiting on the Sylvania field (Presbytery of Prince Albert) she was able with the assistance of the student missionary to organize a new Auxiliary at McKague. When Miss Mabel Booth was in Wainwright (Presbytery of Edmonton) early in June, she organized an Auxiliary at Gilt Edge. She also spoke to the Young People's Society there, and to the Ladies' Aid at Chauvin. Writing of her work in the Red Deer district, Miss Hazel Macdonald refers to the three groups on the Benalto, Eckville and Hespero field as being affiliated and taking up the study on our Canadian work, and to three enthusiastic Explorer and C.G.I.T. groups, with five leaders, at Rocky Mountain House. At a district C.G.I.T. rally at Red Deer in May the Presbyterian girls were well represented. In Lousana (Presbytery of Red Deer) Miss Muriel Judd, student deaconess, has organized a Mission Band and a C.G.I.T. group. The Band is not large, she says, as there are very few children of Mission Band age there, but they have a splendid girls' group, with all the members quite interested. She greatly appreciated the co-operation of three of the Lousana teachers. Two were coming out to the meetings and taking an interest in C.G.I.T. work and another taught the younger children in Sunday School, while Miss Judd took the older ones. The Lousana Ladies' Aid had decided to affiliate with the Women's Missionary Society and were beginning the mission study. During her month in Lousana Miss Judd was taking the church services there and at Trenville, seven miles away.

Prayer

ALMIGHTY God, who art the Creator and Preserver of all things, and from whom cometh every good and perfect gift, we come in humbleness of heart and mind to worship Thee and to present our petitions before Thee. We thank Thee that Thou hast taught us to call Thee our Heavenly Father, so that we may freely come, knowing that Thou art a prayer-hearing and a prayer-answering God. We thank Thee for the way Thou hast sustained and guided us, for all material blessings, and for the love of Christ that redeems all mankind from sin. May we, O God, be truly grateful by seeking to serve Thee with more faith, more trust, and more love. Forgive our sins, O God, and help us to forgive others.

We pray for Thy Church and the cause of missions throughout the world. May Thy people see the vision of a world in need of a Saviour, and may they prepare for a great advance in missionary endeavour. Strengthen our interest and increase our prayers and gifts to Thy work. Wilt Thou bless every department and member of our Women's Missionary Society. Fill us with Thy Holy Spirit, that under Thy guidance and blessing we may truly help to win the world for Thee.

We pray for our missionaries in Canada and overseas. We beseech Thee to sustain and strengthen them. May they know at all times the joy of Thy presence, and the joy of bringing many to their Saviour.

We thank Thee, our Father, for the victories that have come to the forces of our own and allied nations. We thank Thee for the youth of our land who have fought for our cause, and for those who have given their lives for our freedom. May we be worthy of peace, by turning again to Thee, by doing Thy will and by believing that Christ alone is the Way, the Truth, and the Life. Tenderly we would plead for all those who suffer because of war, the wounded, the broken-hearted, the homeless, and those who mourn the loss of loved ones. May they trust in Thee and find in Thee their refuge and their strength. Through Jesus Christ our Lord. Amen.

Lord of the far horizons
    Give us the eyes to see
Over the verge of sundown
    The beauty that is to be.
Give us the skill to fashion
    The task of Thy command,
Eager to follow the pattern
    We may not understand.

—*Bliss Carman.*

Women Asked to Prepare for World Day of Prayer

THE order of service for the next World Day of Prayer (February 16th, 1945) has been prepared on behalf of the Central Committee for England, Wales and Ireland, by four women in London. The subject is *The Church Universal,* and the service is based on I Peter.

In sending out the programme, the Secretary wrote:

''We British Christian women feel strongly that our Christian living needs overhauling—that something in the nature of spiritual education is essential if we are to take up the task ahead to which we are called as part of the world Church.

''We of the older Churches have lost some of the freshness and zeal apparent in the earlier years of our history. The *Younger Churches,* which have been born of the last 150 years of world-wide witness, in their keenness are ready for teaching and study in a rather different way.

''We would therefore . . . earnestly entreat our sisters in every land to take time for preparation prior to the Day of Prayer in the study of I Peter . . .

''We are aware that the epistle was written for Christians in the first centuries and that economic, legal and educational conditions then were different from now—but making allowance for this in certain verses it can still provide for us all in personal and corporate life within the Church.''

Writing in *The Church Woman* regarding the 1945 service and the British women's plea for the study of I Peter in the months before the Day of Prayer, Miss Margaret T. Applegarth reminds the American women that the programme ''has been created for us in a country which has already borne peril without panic and tragedy without hatred''. The British women ''have prepared it in a room whose windows overlook the vast bombed area now laid flat around St. Paul's Cathedral, a reminder of a 'terror that walketh by day', prepared it in a room whose windows by night can only be lighted by the shifting searchlights on the watch for enemy planes—each shifting bar forming a new cross in their London sky. In such a setting, free to choose any theme and any Bible passage, what did this British Committee decide was the most vital subject to stress in 1945? (Remember their land uncomfortably crowded by soldiers of all nations; the word 'invasion' active in every mind, rationing and shortages cramping every household.) It speaks for England's large understanding of To-morrow that they choose *The Church Universal* as mankind's hope, under God. This is important and even dramatic news for those of us in a safer nation, more remote from storm and stress.''

Second Annual Commando Bible School, North Vancouver

JUNE 26 TO JULY 7

THE time has come to look back on our second Commando Bible School. It was held in St. Andrew's Church for the first week and in St. Stephen's for the second, under the direction of the minister, the Rev. H. G. Marsh.

Though a little disappointed in the enrolment, which was 26, we felt the average attendance of 22 was quite encouraging. The children ranged in age from 3 to 12 years. The study for the younger children was on the 23rd Psalm. There were daily Bible stories on the Good Shepherd, and some of these were illustrated by using the Feltboard. They memorized this Psalm and several other verses relative to the subject.

At Vacation Bible School, North Vancouver.

For the Junior children the study was on the life and journeys of St. Paul. We had work-books this year for the Juniors. Besides doing each day's assignment in the work-books, they each made a booklet entitled ''Sailing with Paul'', in which they drew 2 maps and followed the different journeys of Paul on them.

In addition to this, they made little clocks, etc., advertising the school, and wore them on their lapels. They made large cardboard hearts with an open Bible drawn on them, and the words ''Thy Word have I hid in my heart''. A small slit was made in each heart. All the verses of Scripture to be memorized were typed on small pieces of paper, and as each child learned a verse, he put the corresponding slip of paper in his ''heart''.

This year we held a closing on the last Friday evening. We were rather reluctant to try it because in many families these days both parents are working, and then, too, so many are not interested. We also wondered whether or not the children would accomplish enough work to attempt a closing. However, both children and parents rose to the occasion. In addition to the children, there were over 40 out. We opened with a short worship service, and a salute to the flag and a salute to the Bible, both in song. Other hymns, learned in our School, were also sung, as well as our offertory prayer. The Primary children sang two choruses and gave a very fine account of their memory work. One little girl sang a solo and the children sang two of our hymns, which they had learned, ''Saviour Like a Shepherd Lead Us'' and ''Jesus is our Shepherd''. While the children joined in repeating the 23rd Psalm, one little boy placed the characters and scenery depicting the story on the feltboard. A boy of the Junior Department told the story of Saul's conversion, illustrating it with the feltboard. Another boy pointed out on a large map the first and second journeys of Paul and told the incidents occurring in the chief cities. The closing item was an exceptionally fine and keen contest between two teams of the Junior boys and girls. They had a target practice and the questions were all on their lessons on Paul and on some of their Scripture memory work. The teams were well matched, but the honours finally went to the ''Blues''!

When taking stock of any endeavour such as a Daily Vacation Bible School, one tries to ascertain just what was accomplished. The children really did work hard during the two weeks and in many ways they did learn a great deal. As to lasting results, though, it is hard to judge; and, after all, the results are not in our hands but in His whom we seek to serve.

At times one feels discouraged when so few of the parents seem interested, but we really felt this year that in that respect we had reason to be encouraged. At our closing we presented the children with buttons, ribbons and diplomas for attendance and proficiency. We also took the opportunity to present three prizes for attendance to three of our St. Andrew's Sunday School children. One little boy, whose parents do not come to church, received a Bible as first prize. The mother remarked to one of us, ''I really feel very ashamed to think that I have not attended church for so many years and yet here is my little boy receiving a lovely Bible for regular attendance at Sunday School.''

A little child shall lead them! Our prayer is that God will speak through such experiences, yea, even through some of our children, and that the seed sown in their young hearts may bring honour to His Name and bear fruit unto His harvest.

—*Chrissie Diffin.*

Cree Indians Near Rocky Mountain House Sign Treaty

Reprinted from ''The Mountaineer,'' Rocky Mountain House, May 31, 1944.

HISTORY was made here on Thursday forenoon of last week, when the non-treaty Cree Indians, who have for many years made their headquarters in the area between the Baptiste and Nordegg rivers northwest of town, signed treaty and accepted the reserve which is to be set aside for them.

The negotiations were carried on for the Indians by Chief Louis Sunchild, with John White as interpreter. The official treaty party consisted of M. McCrimmon and John L. Grew of the Department of Indian Affairs, as special commissioners, Henry Stelfox, local representative of the Department, and Constable R. A. McMullen, R.C.M.P. At the completion of the discussions, and a unanimous standing vote of the Crees present, Chief Sunchild signed the historic document, which in all probability will constitute the first step in bringing the last of the non-treaty Indians in western Canada to the point of accepting treaty and residence on a reserve.

At time of signing the documents with the Crees and paying out of the first treaty money, the local Chippewa bands were still ''holding out''. Though several of their family heads expressed their willingness to accept the Department's offers, quite a number of them, led by their chief, refused to attend or take part in the discussions. One of their number requested permission to join, with his family, in the Cree reservation. Chief Louis Sunchild stated that he and his tribesmen had no objections.

Despite all efforts to reach an understanding with the Chippewa band, no success can be reported. Discussion continued all through the afternoon. They were informed that the Commissioners would stay over and again meet them next morning if the Indians so requested. The request however did not come, and unless steps may be taken to enforce their residence on a reserve, it looks as if at least another year would pass by before negotiations can be reopened.

Editorial Note in the same issue of ''The Mountaineer''.

—The successful outcome of negotiations with the one band of local non-treaty Indians during the past week cannot be other than a source of deep gratification locally, culminating, as it does, repeated efforts over a period of years. It is not too much to hope that continued efforts with the other band may also result in persuading them to accept treaty and agree to live on a reservation. . . .

These two bands, one belonging to the Crees and the other to the Chippewas, are the last non-treaty Indians in Western Canada. For many years they have made their headquarters in the area between the Baptiste and Nordegg rivers, some thirty odd miles northwest of Rocky, wandering hither and yon as their fancy dictated. Living in hovels and tents, they have, generally speaking, had little regard for education, religion, sanitation, or the most elementary safeguards of public health. Frequently camping for weeks at the edge of town, and begging from house to house in town, has created a condition anything but desirable. Among them are some bright and smart young people and children who, under administration with an eye to teaching them a better way of life, may become an asset instead of the problem which they certainly were.

Home from Across the World

BY THE REV. H. E. BAIKIE, M.A., JAIPUR

With grateful acknowledgment to ''Other Lands'' (Church of Scotland) we reprint this article, which has a special interest because of the connection with the work in British Guiana.

''THERE'S a Christian come to Mandawar Mahuwa Road'', said the Indian session clerk of the outstation. ''You might get into touch with him.''

''I can't go this time,'' said the missionary, ''I'll try and get out when I come next month.''

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Forty-four years ago a lad of nineteen looked out from the deck of the steamer to the country he was to make his home. He was young, ignorant, with little or no education, an indentured labourer making his way to the plantation in British Guiana where he had agreed to work. What were his thoughts as he saw the South American coast loom up ahead? Were they of different work and better pay? Or had some idea of a freer and more independent life dawned in his mind?

Even then he must have had something of the independence of character that is in him now, to root him out of his village and community in Rajputana and send him half-way round the world. For, although he never forgets that his people were the masters of the land long before the Aryan set foot in India, the Mina tribe to which he belongs have for centuries been a subject people, classed as criminal tribesmen, hardly dealt with, subject to constant surveillance and interference from the authorities of the Indian States in which they live.

Whether for pay or for freedom, to a plantation in British Guiana he came and started a new life. And before long he started life anew in a deeper sense. For he met Canadian missionaries who were working there, and heard the Gospel, and found in Christ an overlord more absolute than the Rajput he had known.

Some time after his baptism, while he was still a young labourer on the plantation, he was in serious trouble, and sat brooding upon it in the night. Suddenly he felt a hand clap him on the back. His wife and children were asleep, and as he looked round he saw no one who could have done it. But the thing had happened—of that he had no doubt—so taking heart he prayed for guidance, found it, and acted on it. ''And from then onwards,'' he says, ''my experience and my message have been that in every time of difficulty Christ is at the back of those who believe in Him.''

The years went on, the period of his contract as a labourer expired, but he remained as an evangelist of the Mission to preach to his fellow-countrymen in British Guiana. Then after nearly forty years abroad he left that land where his wife was buried and his daughters had their homes, and returned to see his native place, and to decide whether he would spend the evening of his life there or go back again to his children and grandchildren.

This was the story which Bhaunra Singh began to tell me as we sat outside his house above the village street in the early morning.

Tall and straight for all his grey hairs, spare of body, and with a great span of shoulders, he was a striking figure to look at. And he quickly gave one the impression of a strong and vigorous personality who knew what Christian experience was, and was not afraid to stand to his knowledge.

In addition to his letters of introduction he showed me a book given to him by one of the Canadian missionaries. ''And this,'' said he, bringing out his Bible, ''is my fighting tool.'' He went on to tell me that since his return to Mandawar Mahuwa Road he had been doing some evangelistic work, meeting with strong opposition and keen discussion among the Hindu merchant folk of this little market village by the railway, but finding more response among the low-caste people of the farming villages round about.

As we talked a figure, muffled against the morning cold in the white homespun cotton sheet of the villager, drifted up to the house, and was met with a friendly greeting—an acquaintance from a neighbouring village. This put it into the old man's mind to suggest a visit to that village where I might meet some of the people of whom he had been speaking. We set off forthwith through the fields in the morning sunshine to a village a mile and a half away. Arrived there, we met a few of his low-caste friends, and sat and talked with them, and questioned them of what they had learnt from him. After my companion had expounded to them part of the Christian message, I led the little group in prayer, and we walked back to the railway.

As there was still some time before the train was due, we took a walk along the little market-place, which was busy with peasant folk in from the neighbouring villages. Whatever his opponents might have to say of the Christian religion, its protagonist seemed to be well known and respected, and friendly greetings met us as we went. At one point he stopped to talk to a man whom he knew. A small crowd naturally gathered, to whom we talked for a little—preached, if you would call it preaching—before going on our way.

Nearer the station a similar encounter with an acquaintance attracted a larger crowd. One of its members proved to be a stout opponent. This man argued strongly, and with a lack of courtesy which did little to commend the cause of orthodox Hinduism which he professed to champion. The debate proceeded briskly to the huge delight of the crowd which hemmed the three of us in. We finally reached the point at which our opponent declared that he was without sin. My companion and I looked on one another, and with one accord left him in his perfection. Most of the crowd followed us to the station and continued the meeting on the veranda of the booking-office, averring with much head-shaking that no man was without sin. In most cases this statement meant precisely nothing, but it at least gave us a text for further remarks until the arrival of the train.

Then, promising to send him gospels and other Christian literature for his work, I left the old man to his solitary upholding of the Christian way, with gratitude for this meeting with a man of faith.

The first class of the Jhansi Bible School graduated this year, 7 young men; 9 entered for the new class, and it was hoped more would come.

Border Mission of the Church of Christ in China

From an address by Dr. H. H. Kung, Finance Minister of the Central Government of China, at the fifth annual meeting of the Border Mission Committee in Chungking.

. . . The extensive border regions of our country, populated by a great variety of people, naturally entail relatively serious and complicated problems. A foreign friend who has just returned from a visit to Sinkiang reported to me that, while this vast territory of unlimited possibilities and unmeasured wealth has become politically reintegrated into the nation, a great deal of immediate and intensive work is required to make it socially, culturally and psychologically assimilated into the common life of the country. And until the latter part of the work is accomplished, the danger of foreign exploitation here cannot be considered a matter entirely of the past. What is true of Sinkiang is also true of many other places along the border line.

The traditional political philosophy of our people has been 'The Supremacy of the People', as it is thus aptly worded by our national leader recently . . . In putting the principle into practice we must bear in mind that the word ''people'' includes the border people as well. It is our moral and political obligation to extend to them the privileges of citizenship, and cultivate in them a sense of the responsibilities thereof. Inasmuch as these people are on the whole more backward in civilization, it is our duty to bring them up to the modern level. By means of medical service, an educational programme and social improvement activities, we aim at a demonstration of national solidarity in actual life. Service is the concrete evidence of the principle which we preach to them.

In general our government has not been forgetful or negligent of these border people . . . The fact that we still have such a serious border problem is not due to any oversight on the part of the government, but due to the relatively few good officials who serve in the border regions on the one hand, and due to the almost complete absence of voluntary movements to supplement the work of the government on the other.

. . . Aside from government officials, the few people who have ventured to go to the border lands have not helped much. They are mostly racketeers or small traders who have very little conception of the welfare of the nation as a whole, and perhaps not much respect for anything beyond their immediate personal gain. In their dealings with the border people they are apt to be even more unscrupulous than bad officials. . . .

These facts have combined and conspired to make some of the border regions virtually closed countries to our government and the public. To this very day there are some places even in the province of Szechwan to which we have practically no access for political or cultural work. On the other hand, in some of these places foreign missionaries from Europe and America have been working for years. They seem to have won the confidence of the people and are able to travel in and out freely. This proves that these border people are not naturally aversive to outside influences, and it teaches us that religion has a great contribution to make in the promotion of human brotherhood. If the Christians of Europe and America can do it, why can't the Christians in China?

That is why the Border Mission of the Church of Christ in China came into existence. The Church of Christ in China is a Chinese Church. The Border Mission is a Christian movement. It aims at the promotion of nationwide brotherhood among the border people with a religious spirit and motive and a manifold programme of service. It is missionary and patriotic at the same time.

My personal interest in sponsoring this work among the border people was occasioned by conversation with my friend, the late Dr. C. Y. Cheng. In the summer of 1939 he called on me in Chungking to solicit help for the missionary work of the Church of Christ in China among the refugees in Kweichow. The mention of Kweichow reminded me of other groups of people who had been in need of help for generations; my mind went to . . . many other minority groups who dwell in Kweichow, Yunnan and other frontier provinces. They, too, are descendants of Huang-ti, and members of our great commonwealth! How long have they been slighted and left on the edge of the pale of our civilization!

"Why not start something for the benefit of the border people?" I asked. Dr. Cheng accepted the challenge and went ahead to make plans with Mr. W. B. Djang and other concerned friends in Chungking. A simple plan with a practical programme was drawn up in a few weeks and submitted to the government for approval. When the approval and some financial help were granted, Dr. Cheng and Mr. Djang immediately took steps to rally the whole Church to its support and to initiate the programme on the field. Dr. Cheng died in November of that year. Since then the responsibility of the actual work has been on the shoulders of Mr. Djang. In order to do full justice to the work, Mr. Djang very soon resigned from the position as Dean of the Arts College in Cheloo University, which he had carried on concurrently at the beginning.

The actual field service was commenced in the winter of 1939. The first field of service was the Sungpan-Lifan region . . . the borderland of Tibet. The second field of service, which was opened in the following summer, is the Lolo country between Szechwan, Sikang and Yunnan. It is a heart-shaped, mountainous region, of roughly 400 miles each way at its widest place, populated by the wildest groups of people in China.

The work began on a very humble scale, and owing to lack of means it has not made as rapid expansion as we would have liked to see. Looking back on its development during the last four years, I am nevertheless rather proud of this movement. First of all, I am proud of the calibre of its staff, whose spirit of devotion and sacrifice has won the love and confidence of the border people amongst whom they labour, gained the respect and admiration of government officials and other public leaders who have seen their work; and thus laid the work on a sound foundation from the start. . . . Secondly, I am proud of the careful use of money and efficiency of the work. For the whole programme of two hospitals, six clinic centres, five schools and a number of other service units, the budget of 1943 is only $2,000,000 (national currency). Of this amount only NC $1,700,000 was received. The staff have, within this very limited means, managed to maintain all the work without going into debt. To do this, of course, they have had to live under rather hard conditions themselves and exercise stringent economy in every department. Lastly, I am proud of the fact that this movement has been a Chinese one in personnel and in administration. It is a positive proof that Chinese Christians are just as competent pioneer missionaries as their European and American brethren.

Our country is in need of such movements. These people have shown that they can do the work. Therefore, in spite of the many responsibilities entailed by my official positions, I have gladly accepted the chairmanship of this Directing Committee, in order to give it the needed help and backing. . . .

* * * *

Mr. Huang Yen-Pei, a member of the Directing Committee, who has been a leader in modern education, of late engaged in promoting vocational education in China and in various reconstruction schemes, spoke of Border Mission work he had seen.

“. . . In the last four years our Border Mission has made a great success of every field of service. It is my privilege to have visited both of the first two fields of service in person, and known the work first hand. During my recent trip to Lifan I have seen with my own eyes how faithful and devoted our workers are in spirit, how conscientious and practical they are in their work, how well appreciated by the border people, and how respected they are by the local officials and Chinese community. The one thing which accounts for this success, it seems to me, is religion. The workers are inspired with a religious conviction and they meet the needs of the people on a religious basis—a religious love and brotherhood permeates their work.

". . . I have noticed how firmly our medical work has taken hold of the border people. Many of them have ceased to depend on their own medicines and magicians for the cure of their diseases, and become quite dependent upon our doctors and nurses. This confidence in our medical work has gradually inspired an equal confidence in our educational and other forms of service. Almost anything we attempt to do from the Border Mission is assured of their welcome and co-operation. . . .

"In conclusion, I wish to lay special emphasis on the importance of economic improvement work, which the Border Mission should undertake. I am glad to know that we have made a start in wool spinning work in Lifan. This region I know produces a great quantity of sheep wool for export but the local people have made very little practical use of it. The fact is that the natives only spin with a primitive spindle which does not make more than an ounce or so in a day's labour. By the introduction of even simple spinning wheels, such as we have done, the amount of output will be increased from five to ten times. The aggregate increase will make a substantial contribution to national wealth. This work, I hope, will be greatly expanded. The promotion of tree crops, cattle breeding, and live-stock improvement, etc., should take their place in our programme as soon as possible."

Literature Page

Miss Louise A. Reith

1944-45 Studies

THE beginning of autumn work reminds us that once more it is time to think of new study material and to plan for the year ahead. For the help of Programme Committees, Group Leaders and Literature Secretaries we shall outline briefly the studies that have been prepared for the various groups for 1944-45.

Senior Auxiliaries—A study containing material for eight meetings on the subjects, "Christian Literature—A Gateway to Freedom" and "The Churches in Captivity". Suggested programme outlines, worship material, and names of reference books for those who wish to make a more detailed study are also given for each meeting. (See July-August *Glad Tidings*, p. 295.)

Young Women's Auxiliaries—An ALL ASIA study based on the two books, THE CHURCH IN THE CHANGING WORLD, by Basil Mathews, and OUR INDIA STORY. The packet contains these two books with a third, which is a guide, suggesting how to plan the meetings in order to present the information in the most interesting manner. The third booklet also contains outlines for appropriate worship services, quizzes to test the knowledge of the group and lists of books from which additional information can be secured. (See Young Women's page in this *Glad Tidings.*)

Girls' Groups—WIGWAM TRAILS is the title of the Girls' Study for this year. The packet contains a story book telling of the Canadian Indians and the work our Church has the privilege of doing among them. There are six stories, each one followed by some important facts in connection with the subject dealt with in the story. Following the plan of former years, there is also a mimeographed booklet containing outlines for the six meetings with worship services, other programme suggestions for the year, and a re-affiliation service.

Mission Bands—BEYOND THE BLUE PACIFIC, by Alice Geer Kelsey, is the title of the story book in the Mission Band Study Kit. The kit also contains mimeographed suggestions which tell how to make the best use of the story book and how to plan meetings which will attract and hold the children's interest. (See the Mission Band page in this *Glad Tidings.*)

As you look over the above list of studies you will notice that the members of the Women's Missionary Society Family are going to travel far and wide during the coming year—some to new and strange places, some to an important field of our own Church's work in Canada. When all meet together for a Family Night each group will have much to tell the others of what they have learned in their study travels during 1944-45.

(For prices of studies see Book List on the inside of the back cover.)

A haze on the far horizon,
    The infinite, tender sky,
The ripe, rich tint of the cornfields,
    And the wild geese sailing high —
And all over upland and lowland
    The charm of the golden-rod,
Some of us call it Autumn,
    And others call it God.

—*W. H. Carruth.*

AUXILIARY PAGE

Miss L. K. Pelton

Intercession for Work among the Chinese in Canada

THE war has opened doors to Canadian-born Chinese. In the Civil Service, on the staffs of schools and universities, in business, and in all branches of the armed forces, some with commissions, they are entering as never before into Canada's life and work. Last year in Ottawa the Young People of the Chinese Church assisted at a reception to Madame Chiang; and in Vancouver three Chinese women took the part on Thanksgiving in the Day of Prayer service.

Of the 16 workers of our Church among the Chinese in Canada, 9 are Chinese. Rev. Leung Moi Fong, Rev. Y. N. Kwan, Rev. K. H. Yeung, and Rev. Paul Chan are ministers in Victoria, Vancouver, Toronto, and Montreal respectively. In the Women's Missionary Society work, Miss Grace Lee is with Miss Scott in Victoria, Miss Susan Yeung with Miss Yeandle and Miss Bennett in Vancouver, Miss Ruth Ma with Miss McTavish in Toronto, and Mrs. G. P. Louie with Miss Burdick in Montreal.

Last year there were 280 scholars in the 4 Sunday Schools, 80 on the Cradle Rolls, 131 in the kindergartens, 120 in the Vacation Bible Schools. In addition to work among the children our missionaries are active in older girls' groups, and in Young Women's and Senior Auxiliaries, whose members not only exceed their allocations, knit and sew for Bundles for Britain and contribute to Chinese relief, but also carry out serious mission study programmes. Visiting the homes is especially necessary now when all are anxious about loved ones in China.

1944 *Glad Tidings*—January 5, 6; February 48, 49; March 113, 114; May 178, 186; June 248; September 315, 323, 324.

Let us pray for the Chinese in Canada, that they may find good friends among other Canadians with whom they come in contact in daily life; that Christians may be made to feel at home in the fellowship of the local churches.

Let us pray for the young people, that amid rapid change and the lure of new paths they may have wise guidance, discernment to recognize what is vital, and courage loyally to follow the right. Let us ask for them what Paul asked for the Christians at Philippi—Philippians 1: 9-11.

Let us pray for the ministers and missionaries, that both in their ministry of teaching and in their pastoral care they may bring to their people the fulness of the blessing of the Gospel of Christ.

—*E. Mathieson.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

WITH vacation time just about over,—and no doubt each of us has enjoyed a period of rest and relaxation—one should be ready and eager to take up work again with renewed enthusiasm.

There is no need of asking the question, ''What shall we study?'' when Miss Negoro has again a new and interesting study ready for us. Having dealt with the various countries individually at different times, this year she has grouped the countries of India, China, and Occupied Asia, and called it the ''All-Asia Study''.

The worship services that accompany the programmes for the meetings have been arranged a little differently this time. They are intended to be used merely as suggestions from which you may work out worship services that will be more individual.

The packet includes such source material as *The Church in the Changing World,* by Basil Mathews; *Our India Story;* and mimeographed material. Then, if you are looking for further reading and information, there are a number of books available to choose from, such as, *West of the Date Line,* by Constance M. Hallock; *Tales from South East Asia,* by Alice Hudson Lewis, and two pamphlets of the World Issues Series, *The Church and China,* by John Foster, and *Give us Books,* by Cecil Northcott.

Did you know that Asia has the largest groups of non-Christians to be found anywhere on the earth's surface? Will the comparatively small groups of Christians be able to carry on after the war, or will they need help from the West? Will missionaries be required in large numbers? What about our Society's work in India? In China? These and many other questions we shall try to answer in the ''All Asia Study''. If by chance your Auxiliary has not been using one of the prepared study outlines, there are still several copies of ''Under the Southern Cross'', which proved to be very popular last season.

With these two splendid studies now available you should have a helpful and instructive fall and winter's work to look forward to. For any further information write to the Secretary, Room 800, 100 Adelaide Street W., Toronto 1, Ontario.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

SEPTEMBER is a fine month for us to indulge in some retrospection. Most of us have spent some time away from our usual routine, and often this is what we need in order to get a true perspective of our job and our aims. This is particularly true of Church work, for when we are constantly attending meetings it is quite possible for us to lose sight of the primary object of these meetings and allow ourselves to become confused by too many details.

Applying this truth to our own group, we might find that we have been much too anxious about some particular detail, such as membership, handcraft, attendance, or any number of things, important in themselves, and yet after all only a small part of our real work, that of educating our girls in the art of Christian living.

Now, when our fall season is just beginning, might be the right time to look over our last season's work and consider the importance of each branch of it. While we are doing this, we might also examine our methods and weigh their values. For instance, were we concerned about the number of members? What methods did we use to try to increase our membership? Were they effective? When we have answered these questions whole-heartedly, we have taken the first step in overcoming our problem. We have admitted our weakness and so we are able to embrace new ideas and suggestions. Taking time to analyze our group and ourselves will surely bring fine results.

In Toronto, the Council Executive is preparing for the Council meeting, to be held late in September, which we hope will bring help and inspiration to every department. Would that it were possible for more Girls' Secretaries to attend these meetings, but as for many reasons this is impossible, we are asking *all* our Leaders to help us by bringing new ideas and methods to the delegates who will be coming to the Council meeting. We are asking you to tell us of the particularly successful projects carried out by *your* group. We'd like to hear how *your* group achieved such a fine attendance record. It would be interesting to know of any novel way in which *your* Mission Study was undertaken and how *your* group determined how much it could contribute to the support of missionary work.

Then, too, won't you tell us your problems? Let us have the opportunity of discussing them with representatives from all parts of our

Western Division. Perhaps some one has the solution to the problem that has been troubling you.

Please send this information—at once—to your Provincial Girls' Organizations Secretary, who will see that it is given to a delegate from your province, or, if it is too late to reach her in time, send it directly to the office.

Your Secretary needs your help in order to get a clear picture of the whole field of girls' work. You have the direct contact with the girls and can contribute valuable information, the information that is needed to extend our work.

Our Council meeting will bring inspiration and help to our department only if our leaders everywhere contribute from the vast store of their experience. We are counting on you!

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

Beyond the Blue Pacific is the captivating title of the story book by Alice Geer Kelsey recommended for the use of Mission Bands during 1944-45. Do not the very words lend wings to our imaginations?

Within the pages of this book members of the Mission Bands and their leaders will meet the people ''whose feet are opposite ours in the round world we share'', and will learn much about lands whose names appear almost daily in our newspapers—Burma, French Indo-China, Thailand, the Malay States, the Netherlands East Indies, the Philippines!

Every story increases our appreciation of the work done by missionaries in these lands as one by one we are introduced to the ''men, women and children who are trying to bring the way of Jesus to the beautiful lands that are half a world away from us, beyond the blue Pacific''.

What one Christian woman can do towards banishing the superstitious fears of others in her village is shown by the story, ''When the Gibbon Called''; ''Orphans for a While'' makes us understand what Orphaned Missions are and what the contributions made to them mean to the recipients; ''Through the Front Door'' helps us to understand the problems that confront a boy of the Buddhist faith when he decides to become a Christian; ''The Nurse's Baby'' shows what Christian women medical workers mean to Moslem women whose husbands will not permit them to see a man doctor; ''Schoolboys that Teach'' portrays for us the way boys from the Christian schools pass on to the people of a Burma village ‘‘happier, wiser, and healthier ways of living’’; ‘‘The Courage of Kru Muang’’ introduces us to a Thailand Christian and we are convinced that with such Christians the work of God will go on in Thailand even in the midst of war; ‘‘The Ford that Turned Life-saver’’ describes how one Christian pastor helped his people out of Rangoon just before the attack upon that city and proves the truth of the explanation given for his unselfishness, ‘‘Christians help other people and forget about themselves.’’ In a similar way mention could be made of other stories, but you will find them for yourselves in *Beyond the Blue Pacific.*

Folk tales, games, and a few stories that are told to the children in these countries complete a book which is full of interest from cover to cover. Canadian children will enjoy making these new friends and such familiarity will help them to sympathize with the people of the lands ‘‘beyond the blue Pacific’’ in these days of suffering and danger and make them more eager to help when the coming of peace will make it possible to do so.

In the Mission Band Kit for 1944-45 you will find this story book, *Beyond the Blue Pacific,* and mimeographed suggestions telling how to plan the year’s work. Price complete, 65c.

—Louise A. Reith.

New Organizations

Alberta

Edmonton Presbyterial—Auxiliary, Gilt Edge—Pres., Mrs. D. McClennon, Wainwright; Sec.-Treas., Mrs. L. Treffry, Wainwright.

Ontario

Hamilton Presbyterial—Senior Auxiliary, Drummond Hill, Niagara Falls (transferred from Young Women’s Department)—Pres., Mrs. Gordon Jackson; Treas., Miss Anne Murray; Sec., Mrs. Alec. Campbell, 1786 Prince Edward Ave., Niagara Falls.

Kingston Presbyterial—Mission Band, St. Andrew’s, Kingston—Leader, Mrs. W. D. MacEwen, 440 N. Nelson St. Mission Band, St. Andrew’s, Picton—Leader, Mrs. M. Gilmore, Elizabeth St.

Maitland Presbyterial—Goforth Girls’ Auxiliary, Bluevale—Leader, Mrs. F. G. Fowler, Bluevale; Sec., Miss Ruth McKercher, R.R. 2, Bluevale. Junior Dorcas Girls’ group (affiliated), Kincardine—Leader, Mrs. J. F. Marcus; Sec., Miss Edna Yeager.

Sarnia Presbyterial — Explorer Group, Petrolia — Leaders, Miss Marian Moore and Miss Jean McAlpine. Explorer Group, St. Andrew’s, Sarnia—Leader, Miss E. Barbara Paul, 112 S. Brock St.

Toronto Presbyterial — Margaret Stevenson Mission Band, Westminster Church, Wexford—Leader, Miss Sterling, Wexford.

PROVINCIAL NEWS

ALBERTA

MRS. J. H. WILLIAMSON, 811 12TH AVE. W., CALGARY, PRESS SECRETARY

CALGARY Presbyterial—At its June meeting the Presbyterial Executive discussed summer camps. Three leaders' camps were to be held at Sylvan Lake, with Miss Hazel Macdonald as camp leader of the two girls' camps; and a junior girls' camp at Millarville, with Miss Margaret McLagan as leader. Plans were being made for three Vacaton Bible Schools in Calgary.

The Elizabeth Rae Y.W.M.S. of Grace Church had a good attendance at their annual picnic at Bowness Park in June. After supper the girls enjoyed games and boating. The Society also held a surprise party recently at the home of Mrs. C. Bearisto in honour of Miss Irene Leask, who has been an active member for some years; she was leaving Calgary, and they presented her with a gift in appreciation of her services.

Edmonton Presbyterial—In an interesting study of our Bhil field eight members of First Church Auxiliary gave a very vivid picture of our work in that field at the June meeting. In her introduction the leader, using the outline map of India, told of the early years of our Church's work in Central India, from 1876 until the field was divided in 1925. The topics taken by other members were: The Bhils—characteristics, fine qualities, and how they differ from the Hindus; How Dr. Buchanan began work at Amkhut,—his wise methods, and the example of the Buchanans in devotion and self-sacrifice; The Famine and After,—the wonderful growth of the work in seven years; From 1925 to 1944, our Society's present staff there; Two fine Indian workers in whom we should take a special interest,—a letter from Ruth Singh and Miss Kennedy's letter about Tezlo Padre were read; the leader called attention to the influence of Miss Robson's life, as shown in the devoted service of Tezlo; How our missionaries look upon prayer, the observance of the Day of Prayer at Amkhut. (From Miss McConnell's letter in *The Glad* Tidings, May 1944.) In conclusion, the leader reminded members of Dr. Quinn's words that the great need in the work in India is spiritual power, and individual personal spiritual support from the home church, and for our encouragement she told of a recent letter from Miss Magee telling of signs of spiritual movements in Central India, which gave promise of new life and power in the Church there.

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST., NORTH VANCOUVER, PRESS SECRETARY

KOOTENAY Presbyterial—At a Presbyterial Sub-Executive meeting in May, Mrs. Percy Robinson was made Treasurer and Mrs. York, Recording Secretary.

At the Creston Thank-offering meeting in May, Miss Frieda Matthews was the speaker; her address was very much appreciated by all present and it was felt that such gatherings help a great deal to stimulate interest in our work. In June slides of British Guiana were shown to the Senior Auxiliary and the

Mission Band. A quilt, pieced by the Mission Band and quilted by the Auxiliary, was sent to Miss Ruby Blyth at Esquimalt House, in remembrance of her work here a few years ago.

Victoria Presbyterial—At the June Presbyterial Executive meeting, Mrs. R. S. Gibson, Alberta President, spoke on the work in Alberta.

Erskine Church, Victoria, has a Girls' Mission Band with 17 members and a Boys' Band with 10 members, both led by Miss Peggy Dykes. The Boys' Band is called ''Christ's Commandos'', and their motto is ''The World for Christ'', their theme song, ''Onward, Christian Soldiers'', and the theme verse, ''Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.'' They have target practice; as they memorize the verses of Scripture inside a target, a star is placed beside the verse; at the end of the term, the boys are promoted or demoted, according to their memorization credits. The President is the Captain, the First Vice-President, Lieutenant, the Secretary, Sergeant, and the Treasurer, Corporal. They proudly wear their white arm-bands with the symbols of their rank to each meeting, and conduct themselves like real soldiers, saluting the Leader, who is the Major. The orders of the day (the agenda) are given to the Captain, and then they start their meeting. Miss Dykes is an invaluable worker; besides leading the Mission Bands, she is Sunday School teacher, pianist, and Secretary, and is Church organist. Her work is greatly appreciated.

In the recent passing, after a lingering illness, of Mrs. John Cotsford, the Presbyterial lost a loved and highly respected member. She was a charter member of St. Paul's Auxiliary, organized in 1911; she filled many Presbyterial offices; for some time was its president. The only daughter and last surviving child of the late Rev. John Fotheringham, she was born in St. Mary's, Ont., and came to Victoria 37 years ago from Grenfell, Sask. While she had passed her allotted span of years, she never lost interest in the work of the Church she so much loved and prayed for; and, being a tither, she gave generously to it, especially for missions. She is survived by her husband and several nieces and nephews, and by a large circle of friends who mourn her passing.

Westminster Presbyterial—The Presbyterial annual tea was held at the Children's Centre, Vancouver. Miss E. Vincent, who is in charge of the Centre, received the guests with Mrs. W. J. Murdoch, who also led in the devotions. Mrs. A. Stewart had charge of the programme.

In May, Central Senior Auxiliary met at the home of the President, Mrs. W. H. MacInnes. Mrs. Skene spoke of the Nursery School recently opened by Miss Vincent. Robertson Auxiliary had as their guest speaker Miss Martha Phillips of the Chinese Inland Mission.

A very successful Mission Band picnic was held at Richmond church hall on May 24th. The two newly formed Bands responded to the roll call by singing and Scripture memory work. The Rev. J. Hyde was master of ceremonies. After a box luncheon, Mrs. C. P. Young, Provincial Secretary, told an interesting story of India. The programme included choruses, contests, and individual numbers. To conclude, Mrs. Hyde led in a ''Good-bye'' chorus, after which Mr. Hyde closed with prayer.

St. Paul's C.G.I.T. and Explorer groups held their Mother-and-Daughter evening on May 26th. The Auxiliary was invited and a very pleasant and profitable evening was spent. Mrs. Rogers, Auxiliary President, spoke to the girls and mothers, and the Rev. J. C. McLean-Bell gave an address on "Seeking".

Knox Church Auxiliary, Sapperton, mourns the loss of their dear friend, Miss Nellie Dougal. She was associated with Knox Mission Band for at least ten years, later becoming active in the Young Women's group, then, when this disbanded, joining the Senior Auxiliary. Her work in the Primary Class is especially remembered; there her place will be hard to fill, but her memory will be long revered.

MANITOBA

MRS. W. S. NAIRN, 523 S. VICKERS ST.,
FORT WILLIAM, ONT., PRESS SECRETARY

BRANDON Presbyterial — An enjoyable meeting was held in Knox Church, Minnedosa, on May 31st. Mrs. Bastedo led in the devotions. Miss Irvine spoke briefly, emphasizing the importance of the summer camp to children, and then introduced Miss Frieda Matthews, who gave an interesting talk on our mission fields. The same day the Mission Band had Miss Matthews and Miss Irvine as special guests at a Thank-offering service, conducted by the children with their President, Rhena Graham, in the chair. The youngest members of the Band, Andrina McMillan and Bobby Graham, recited and the Junior choir sang two numbers. The stories told by Miss Matthews and Miss Irvine were much enjoyed by the children.

The annual Presbyterial summer rally was held on June 8th in First Church, Brandon, the theme, Faith, Courage, Victory. Members were present from Boissevain, Melita, Hartney, Lenore, Glen Souris, Wellwood, Neepawa, and St. Andrew's and First Churches, Brandon. Mrs. J. A. Gray, who presided, conducted a Service of Remembrance at the morning session. Hartney Auxiliary had charge of the opening worship service. The Treasurer's report was very encouraging. Mrs. H. H. Dunwoody, Provincial President, led in an interesting discussion of various aspects of the work and also gave the highlights of the Provincial meeting. C.G.I.T. work was reviewed by Mrs. Sutherland of the Girls' Work Board, Brandon.

In the afternoon Mrs. Hepburn led in the devotions and Miss Matthews was the speaker. She spoke of various ways of making a meeting more helpful and interesting. Miss Grace Irvine told of the fine work done at the Girls' summer camps. The Mission Band hour was conducted by Mrs. C. Chapman, Presbyterial Secretary, and splendid reports were heard from the different Bands. Selections by First Church and St. Andrew's Bands were much enjoyed. The address was given by Mrs. Glazier; our best women are needed for Mission Band leaders, she said, women interested in the extension of Christ's Kingdom. At the supper hour Mrs. A. McKay welcomed the delegates, Mrs. McGregor of Neepawa replying. The Rev. K. Glazier conducted the evening devotions and in her address Miss Matthews spoke of "The New World Order". "What kind of a world do we want?" she asked. "What are we willing to pay for it?"

Miss Matthews and Miss Irvine have

visited all Auxiliaries in the Presbyterial. They have made many friends and each society has been impressed, encouraged, and helped by them.

Winnipeg Presbyterial—Mrs. A. M. L. Long, Presbyterial Press Secretary, visited the Cecilia Jeffrey Indian School on June 11th. ''It was my pleasure and privilege'', she writes, ''to visit the Residential School at Kenora, and attend an outdoor service of worship where accommodation was provided for 140 pupils, besides the staff and visitors. The singing of hymns, accompanied by the Cecilia Jeffrey Band, and the message given by the veteran minister, the Rev. Mr. Boyle, from John 3: 16 was an inspiration. The Principal, Mr. D. S. Pitts, also took part in the service. An interesting family party arrived, father, mother and three children. It was learned that they had one son in the Band, and another child also attending the School; but most interesting was the fact that both parents were former pupils.''

At the last meeting of First Church Auxiliary before the summer, Home Helpers were the guests. Each had a part in the devotional service. Mrs. John Kirkpatrick, who regularly visits in the department, composed verses on ''The Love of God'', which were given by Mrs. R. W. Anderson (''Spring''), Mrs. J. G. Payne (''Summer''), Mrs. M. Whyte (''Autumn''), and Miss M. Bell (''Winter''). Mrs. Kirkpatrick then spoke of God as Love, concluding with her verses entitled ''Companionship''. Mrs. F. A. Gemmel outlined the work of the Home Helpers Department. Mrs. David Cooper gave an interesting and instructive paper on ''Christian Literature in India''. Rev. W. Gordon Maclean invited the women to attend an Intercessory Service to be held in the church every Wednesday.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

CHATHAM—In June the Presbyterial Executive elected Mrs. Donald McLaren to act as President, Mrs. E. A. Wright having left for the West. Dresden held ''Family Night'', every group took part and lantern slides on British Guiana were shown. Mrs. F. O'Heron was hostess to Knox Senior Auxiliary, Leamington; Mrs. Setteringham reported the dedication of four collection plates, the gift of C.G.I.T. groups; Mrs. James Reid spoke on work in British Guiana. Mrs. B. Lawrence, President of Thamesville Auxiliary, was specially honoured at their summer meeting.

Glengarry—Miss Ruth Quinn spoke at a fine Mission Band Rally in historic Gordon Church, St. Elmo. The children appeared in Indian costumes she provided; this added colour and interest to the programme. Seven Bands took part in the devotional exercises. Mrs. Robertson, Provincial Secretary, sent a message; Mrs. E. E. Preston represented the Presbyterial, and the Rev. H. K. Gilmour, Presbytery. The Rev. R. W. Ellis paid tribute to former members now on active service and offered special prayer. The Rev. M. N. McDonald gave the closing message.

Hamilton—At a Mission Band Rally, held in St. John's Church, Hamilton, Miss Ruth Quinn delighted the audience with her stories, illustrated by means of a flannel board. Mrs. Frank Duvall, Presbyterial Secretary, presided. The annual Presbyterial garden party was held at Oakbank, the home of Mrs. J. T. Rogers. Mrs. H. C. McKellar and

Mrs. Donald Munro assisted the hostess. Mrs. D. A. Wilson was general convener.

Huron — Hensall Auxiliary held a Birthday Party in June. Mrs. J. E. Taylor interested all as she spoke on ''Birthdays and what they mean''—to children in China, in India, Africa, in the frozen north and in Jewish homes, comparing these with the birthday of the Babe of Bethlehem. An offering was taken for the Supply Fund. For the Call to Worship, a poem from *The Glad Tidings*, ''He leads us on,'' was used. A May Tea at the manse made it possible to send a girl from each of the three C.G.I.T. groups in Goderich to Kintail Camp. Seaforth Auxiliary honoured Mrs. Jack before she left for the Maritimes.

Kingston—The western section of the Presbyterial held a Summer Rally in Madoc. Belleville and Stirling Auxiliaries had charge of the worship service. Mrs. K. B. Schroeder, Toronto, gave an address on ''Opportunities for Service in our own W.M.S.'', and led in a departmental discussion. Mrs. John McCaffrey welcomed the delegates. It was decided to create an Expense Fund. The Seed Sowers Mission Band, Madoc, held a most successful Rally in St. Peter's Church. Miss Betty Yearwood told the missionary story. Other highlights were a candle-lighting drill, musical numbers, and an exhibit of the year's work.

Lindsay—On Sunday June 4th, in Chalmers Church, Uxbridge, girls of a Sunday School Class, recently organized, affiliated with the Women's Missionary Society. Mrs. Leask and Mrs. Tipper were in charge. At the close of her address, Miss Oliver lit the large candle representing the Women's Missionary Society as a whole, Miss Winnie Gould, the one for the local Auxiliary, and Mrs. Leask, the one for the girls' groups. The Rev. John Mustard, Toronto, spoke of the importance of missionary work among foreigners in Canada.

North Bay—For the first time in its history, Magnetawan had the Presbyterial meeting there. The Rev. S. Coles warmly welcomed the delegates. Mrs. Andrew Logan, who presided, reported the Provincial meeting, and the guest speaker, Rev. W. L. Detlor, also installed the officers. Departmental reports were received. The Rev. W. Ooms, Sudbury, closed the meeting with prayer. Sudbury Auxiliary welcomed Dr. and Mrs. Quinn and Miss Ruth. Dr. Quinn emphasized the Indian people's need of the support of prayer; often persecution makes them afraid to say they are Christians.

Ottawa—Preceded by a Service of Intercession led by the Rev. A. Ian Burnett, a successful Presbyterial Rally was held in St. Andrew's Church. Delegates from all Auxiliaries of the city and district were present to hear Miss Ellen Douglas' story of a Bhil Christian and his wonderful family. Mrs. Harcourt Emra presided. St. Giles' C.G.I.T. groups arranged an Indian Festival, illustrating the year's study. In the centre of the exhibit was an Indian village, ''Beneath thatched roofs'', and figures of people and animals had been cleverly modelled by the girls. Miss Evelyn Reid, the Leader, and the girls wore saris. A donation was made to our Society.

Paris — At the summer conference held in Ingersoll, Mrs. Gibbs presided. ''Prayer'' was emphasized in addresses by Mrs. R. Moynan, Toronto, and Dr. W. R. Quinn. Mrs. G. D. Johnston gave the Provincial report, and Mrs. Arthur Hawtin spoke briefly. Letters were read from the Rev. J. Kelman, Miss Pelton, and Miss Bertha Robson.

Peterborough—The 50th anniversary of Grace Auxiliary, Millbrook, and the semi-annual Presbyterial meeting were jointly marked at an all-day session in Millbrook. Mrs. R. Moynan, Toronto, in an address on ''Memories Women Leave'', referred to memories left by Bathsheba, Jezebel, Delilah, Hannah, and Ruth. Mrs. J. W. Foote reported the Y.W. Conference and Mrs. C. E. Blewett, the Provincial meeting. Charter members of the Auxiliary—Mrs. J. R. Eakins, Miss A. Carveth, Mrs. James Paul, and Mrs. Edwin Mulligan—were honoured. Mrs. J. Thompson reviewed the five decades of work and Mrs. H. W. Morgan gave a brief message. Mrs. H. Tate presided.

Sarnia—Mrs. E. Snow, Presbyterial Mission Band Secretary, was in charge of the successful Rally in Sarnia, for which Miss Ruby Walker prepared the programme. Miss Ada Adams conducted a work period, dividing the children into groups; then the work done was displayed. Miss Adams also led in a Leaders' Conference. Mrs. R. S. Burnham and Mrs. M. McClenaghan brought messages.

Saugeen — The 13th annual Presbyterial meeting was held in Durham, Mrs. N. Beisel presiding. In her address Mrs. K. B. Schroeder outlined the impact of present-day missions; missionaries, forced to return, have enriched the work of the Church in Canada, serving in many ways; women should become familiar with world missions, she said. The roll call, answered by highlights from each Auxiliary, brought out many helpful ideas. The Rev. W. L. Atkinson spoke of the value of supplies; he had seen many grateful people in the Peace River district. The evening meeting was under Presbytery's Committee on Evangelism, led by the Rev. P. W. MacInnis. Mrs. Paul Rumball spoke of her work among the Koreans in Japan. The Rev. J. C. Grier, Guelph, speaking on ''Ideal Evangelism'', said the minister must kindle the flame, but the fire must burn through the congregation. Mrs. Schroeder installed the officers.

Stratford — Mrs. A. Hamilton presided at the summer conference, held in St. Andrew's Church, Stratford. Bethany girls, Knox, under Mrs. D. Ireland, led in devotions. Mrs. M. E. R. Boudreau was appointed Third Vice President, Mrs. D. Neill having resigned after long and faithful service. Miss Macpherson stressed the importance of Mission Band, C.G.I.T. and Young Women's work in the Church. Disregard for the Sabbath, loss of the family altar, the trend of the Church to please and entertain, Mrs. J. Kelly said, led to the weakening of foundations. Mrs. J. Tier was presented with an Honorary Membership certificate. Mrs. W. R. Quinn described ''Daybreak in the Himalayas'', and referred to the religious observances of Moslem and Hindu, and the fear and superstition that hold the Bhils in their grasp. In a closing message, Mrs. A. Scobbie spoke on ''Peace, through Faith and Love''—the theme of the meeting.

Temiskaming — Delegates from New Liskeard, Englehart, Kirkland Lake and Cochrane joined the Auxiliary at Timmins for the annual Presbyterial gathering. Mrs. J. McPhee, who presided, reported the Provincial meeting and Mrs. McKnight reviewed the early history of the Presbyterial, from 1912. The Rev. Dr. Aitken brought Presbytery's greetings, and the Rev. H. N. Konkle told of work among the lepers. Timmins Mission Band and C.G.I.T. groups sang choruses. Reports were presented, Mrs. J. Paterson noting the allocation exceeded. Miss Iris Munro, deaconess, installed the officers. Miss Isabel Young was introduced as a new worker in Cochrane.

CORRECTION.—We have been advised of an error in our last number in the reference to Maitland Presbyterial's Diamond Jubilee. The Presbyterial met in the *South Kinloss* Church, *not* in Lucknow.—EDITOR.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA,
PRESS SECRETARY

REGINA Presbyterial — The Mission Band of the Walter Martin Memorial Church, Regina, held its closing meeting for the session on Friday, May 26th. During the worship service, the story of ''The Good Samaritan'' was dramatized. Mrs. MacColl, Presbyterial Secretary, presented four prizes for attendance. The second part of the programme took the form of a concert, with all the children taking part. Then the children served lunch to the mothers and other friends present. The C.G.I.T. groups of Northside and Walter Martin Memorial Churches closed the season with a ''Mother-and-Daughter'' evening. About fifty were present, and all enjoyed this gathering. The girls put on a musical programme, and ''A glimpse at our New Camp at Buena Vista'' was given by Miss Ramsay, leader of both groups. After lunch, served by the girls, the singing of ''Taps'' brought the evening to a close. Both groups affiliated with the Women's Missionary Society at an earlier meeting, when Mrs. F. Wood, Presbyterial Secretary, gave the girls a ''Bird's Eye View'' of the work done by the Society.

First Church C.G.I.T. also brought their year's activities to a close in May with a successful Mother-and-Daughter banquet, attended by sixty mothers, girls and friends. The slides of British Guiana were shown by Mrs. A. W. Edgar. The speaker was Miss Ursula Henry, whose subject, ''Personality'', was of keen interest to all.

The Laura Pelton Young Women's group of First Church, Regina, held a most delightful and successful ''Twilight Tea'' at the church early in June, the proceeds being forwarded to the Church fund for India and China Famine Relief.

Saskatoon Presbyterial — The guest speaker at the Thank-offering meeting of Knox-St. Andrew's Church, North Battleford, was Miss Lilian Potter of the R.C.A.F., who was for a number of years a teacher in Japan; her very interesting address was enjoyed by all present.

Mrs. M. Grant gave a wonderful message to St. Andrew's Auxiliary, Saskatoon, on the Bhils of India, paying tribute to Dr. and Mrs. Buchanan and the Rev. C. P. and Mrs. Young. The members had the pleasure of welcoming Miss Margaret Cowan of Sarnia, a former member.

A farewell gathering was held in St. Andrew's Church, Saskatoon, for Miss Anderson, deaconess for the past two years, who was leaving to go to British Guiana. All organizations of the church were represented, and on behalf of the congregation, Mrs. Ben. Johnston presented Miss Anderson with a morocco leather purse.

The Rosetown congregation, of which the Rev. W. C. McBride is minister, celebrated their 34th anniversary in June. At the special service the Rev. Alan L. Farris delivered an inspiring address on ''The Greatness of the Church''. The mortgage was burnt.

TREASURER'S STATEMENT

June 30th, 1944

RECEIPTS:

A Friend:	
‘‘Orphaned Missions’’	$ 100.00
‘‘French Literature’’	50.00
‘‘Children’s Literature’’	50.00
PROVINCIAL GIVINGS:	
Alberta	470.45
British Columbia	500.00
Ontario	9,500.00
Ontario, Supplies	500.00
Quebec	1,400.00
Saskatchewan	101.10
Saskatchewan, Supplies	67.45
	$12,739.00

DISBURSEMENTS:

Hospitals:	
Canora	$ 100.83
Rocky Mountain House	175.00
Chinese in Canada	832.75
Indian Schools:	
Birtle	304.16
Birtle, Government Grant	1,429.00
Cecilia Jeffrey	359.16
Cecilia Jeffrey, Government Grant	$1,262.79
Mistawasis	45.00
Saskatoon	75.00
Supplies, Provincial	938.00
India:	
Bhil Field	4,447.71
Jhansi Field	3,942.25
China	1,275.00
British Guiana	835.21
Publications	702.80
Deaconesses	2,377.33
Organization	1,244.63
Christian Literature	505.00
Grants	677.50
French Work	80.83
Children's Centre, Vancouver	473.91
Refresher Course	150.69
Exchange	52.91
Insurance	15.87
Administration	513.68
Deputation	126.64
Life Membership	69.07
Candidates	9.30
Miscellaneous	50.00
	$23,072.02

RESERVE FUNDS:

RECEIPTS:

Special Fund—	
Hugh Waddell Memorial Hospital	$16,105.47
Payment on Prince Albert Residence	33.25
Interest	14.58
Legacy Fund—	
Interest	27.00
Payment on Toronto Residence	25.00
Overseas Fund—	
Interest	141.64
Pension Fund—	
Interest	225.26
Sustaining Fund—	
Interest	197.47
	$16,769.67

DISBURSEMENTS:

Special Fund—	
Exchange	$ 9.51
Sylvan Lake Camp, Alberta	2,038.35
Children's Centre, Vancouver	279.94 ✓
	$2,327.80

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Girls' Study—WIGWAM TRAILS—Our Church's work among the Indians of Canada	.50
Mission Band Study—BEYOND THE BLUE PACIFIC (See Mission Band Page.)	.65

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Vol. XX OCTOBER 1944 No. 10

THE GLAD TIDINGS

New Church at Kunming, Yunnan.

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XX TORONTO, OCTOBER 1944 No. 10

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Miss Frieda Matthews, Field Secretary, who has been in the western provinces since the early spring, expects to be busy in Alberta, Saskatchewan, and Manitoba during the autumn months.

At the end of July Miss Margaret Ramsay left Regina, where she has been doing deaconess work since the beginning of 1942, in order to return to overseas work. She is leaving in October for British Guiana, where several other former Formosa missionaries are already serving.

Miss Ruby Walker, who came from Rocky Mountain House last autumn to Sarnia, Ontario, to serve as a deaconess in the congregations of St. Andrew's and Paterson Memorial Churches and at large in the Sarnia district, has returned to the West. On September 1st she took over the work that Miss Ramsay had been doing at the Walter Martin Memorial and Northside Churches in Regina.

Miss Hazel Macdonald, who has been deaconess at large under the Presbytery of Calgary, for a time also helping in the Red Deer district, has been granted leave of absence for a year, to continue her studies.

Miss Kathleen Stewart, Reg.N., who is unable to go to China at present because of Government restrictions on nurses leaving the country, has accepted an appointment to Rocky Mountain House, to assist Miss Hermanson in the hospital there, and do some deaconess work in that district.

Three of the Society's workers resigned during the summer—Miss Grace Irvine, Miss Ruth Heighton, and Miss Harriet Rodger. For a year Miss Irvine carried on deaconess work in Brantford, Ontario, and for the past two years she has been deaconess at large in the Synod of Manitoba. She is now returning to the work of a congregational deaconess at Riverdale Church, Toronto. A year ago Miss Heighton was appointed for six months to do survey work within the bounds of the Presbytery of Kamloops, where her work proved so valuable that she was asked to continue for another six months. After her return from Formosa, Miss Heighton was for nearly two years in charge of the Chinese work in Victoria. For two years Miss Rodger has been on the staff of the Birtle Indian School, as girls' matron and teacher of arts and crafts.

The Girls' Organizations Secretary would like to draw the attention of Auxiliary Executives especially to the Girls and Leaders page in this issue.

Mrs. Alexander Forbes

In the death of Mrs. Alexander Forbes there passed away one who was for many years closely connected with the missionary work of our Church. By many members of our Society she will perhaps be best remembered for her outstanding service as a nurse in Western Canada. As Miss Christine Smith, she went to Dawson City at the time of the Yukon gold rush and for four years was Matron of the Good Samaritan Hospital, which Dr. A. S. Grant had established there. When our Women's Missionary Society was opening the Hugh Waddell Memorial

Hospital at Canora, Saskatchewan, at the suggestion of Dr. Grant, then Superintendent of Missions, she was appointed Superintendent of Nurses, a position she held for four years. She also organized and took charge of the Department of Public Health in Alberta. She later married the Rev. Dr. Forbes at Grande Prairie. In 1925 they left the West and came to live in Ontario, Dr. Forbes ministering to congregations in different parts of the province before he retired. Of late years they have lived in Toronto. To Dr. Forbes the Women's Missionary Society would offer its sincere sympathy.

An Appreciation

MRS. DONALD GORDON, our Recording Secretary, has found it necessary to resign from that office and from membership on the Council Executive, which means that another faithful and true friend will be absent from our meetings. They will not seem the same without her gentle presence and sweet Christian charity, for she never had an unkind thought or spoke a hasty word. When first Mrs. Gordon joined our ranks, she was Secretary for School Residences and her vivid memories of everything connected with those days have often been of great value to us in our planning for later work. Her decisions were never made hurriedly and therefore her expressed judgment carried real weight. Her arrangement for our morning devotions was a task which she willingly carried out for several years and her dependability in this regard was a great help.

The acceptance of her resignation was inevitable. We are sure that every member of this Society will wish to join in expressing deep regret and in assuring her of our affectionate appreciation of a loyalty and faithfulness that have been a shining example to us all.

—M. L. McMurrich.

Correction for Annual Report

We regret that in the list of Saskatchewan Provincial Officers in the Annual Report (page 173) the Mission Band Secretary was omitted. Mrs. T. J. White of Tisdale is the Provincial Mission Band Secretary.

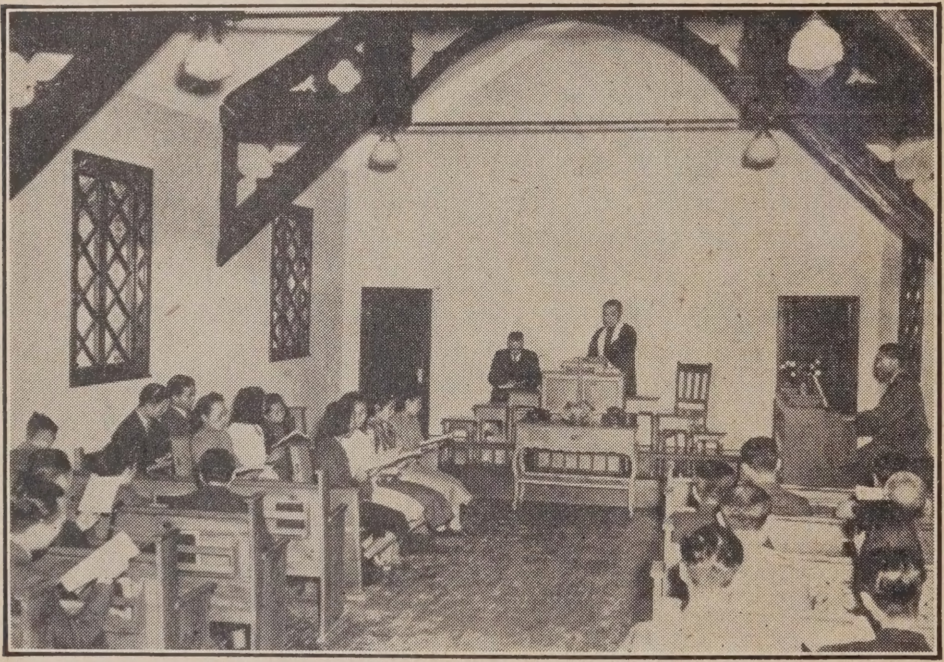
New Provincial Secretaries, Manitoba.

Supply, Mrs. F. A. Gemmel, 481 Wardlaw Ave., Winnipeg.
Glad Tidings, Mrs. W. J. Martin, 186 Walnut St., Winnipeg.

New Church at Kunming

THE picture on the cover and the one on this page show the new church that has been built at Kunming, the capital of Yunnan province, China. These pictures, which Dr. A. J. Fisher, Executive Secretary of the Church of Christ in China, sent to Mrs. Strachan, who is a member of the North American Advisory Committee, ''were taken by the official photographer of the U.S. Army Signal Corps and presented to the Mission''.

This picture shows part of the interior of the church, with Pastor Chiu in the pulpit. ''He is wearing the regulation CCC pulpit gown, consisting of a black robe of the Sung Dynasty style with a stole of white silk with embroidered designs at each end; one end has the 'flaming bush', the other has the Latin cross with a crown of thorns and a Shepherd's crook.'' The layman on Pastor Chiu's right, Dr. Fisher thinks, is Mr. Frank Ling, ''the active Secretary of this Mission''.



''The church was put up at a cost of nearly a million dollars (Chinese currency), locally subscribed. It has a seating capacity of over two hundred.

''This is the first unit of the Yunnan Church Mission Project. Residences for the staff (Foreign and Chinese) are in process of building. School buildings are also being planned.

"The Kunming Church is now self-supporting and is branching out in establishing other places of worship. There is a wide field and opportunities are limited only by resources in funds and personnel."

Dr. and Mrs. Shoop in Kunming

From a letter written by Dr. C. W. Shoop a week after he and Mrs. Shoop arrived in Kunming, Yunnan (July 26th, 1944).

— At last we have arrived . . . after 230 days of travel and waiting en route, we were deposited on the local airfield. At the end of that most trying experience the "ministering angels"—Chinese Christian friends, old and new here in Kunming—reassure me with unfeigned words and gestures of welcome such as Mrs. Shoop and I could never have anticipated or hoped for.

We are of course living as refugees. We have a small room in a house rented from the Friends' Ambulance Unit, with people coming and going, others refugeeing from the Japs' latest big push. Lunches cost $500 per person. We have not been obliged to go out for dinner! We have 16 persons in the house with only one bathroom, patience is a required virtue.

The problem of physical adjustment from African and Indian heat to Yunnan comparative cold—we sleep under heavy woollen blankets—is real. We both have been running a temperature. The Doctor diagnosed it as a mild case of flu, which is prevalent.

One very interesting feature of our lives here the past seven days has been the meeting of very many Chinese and missionary friends from Kwangtung; the former in residence here, the latter just out of the area being evacuated before the Japanese drive in East China.

Pastor Chiu took me on a number of pastoral calls and introduced me to a dozen or more strong leaders in his church. Then on Sunday, in spite of the rainy weather, muddy roads and outside-City-limits location of the church, the congregation of 70 members and visitors filled the church completely. The service was beautifully organized, the worship reverent, the congregational singing and the special renditions by the choir really wonderful. Altogether it is a great inspiration, against the background of my visit here in January 1941—to see what has been done by Pastor Chiu and his wife, supported by the local committee and encouraged by the General Assembly and the Missionary Societies. Mr. Chiu is a great pastor. He has enlisted the best people, business men, doctors, university professors and students who give themselves with enthusiasm to his leadership in the service of the church.

When I expressed my surprise and appreciation at the progress made here to Mr. Copland (who with Dr. Tsui was there on a tour of observation and cultivation), Mr. Copland expressed the judgment that the local Chinese leadership got into their real stride as bearers of responsibility after they had no foreign missionary leadership. I understand the meaning of this correct observation. . . .

The first objective in this project has been attained. From here on we must be working toward a second objective. The present church leadership is not local (being built up of people who have migrated there) and cannot be so for years, yet it must become increasingly so in order that the work may be permanent. This consideration must determine our policy from now on. Fortunately there is awareness of this problem.

It was a surprise to us to learn that they are building a million and half dollar residence (double), one half of which is for us to live in during our sojourn here. The building of the house has not begun yet, but we are assured that it will be completed within two or three months.

News from South Yunnan

From information sent by Dr. A. J. Fisher to Mrs. Strachan

IN July Dr. H. H. Tsui and the Rev. E. Bruce Copland visited the South Yunnan mission field as representatives of the Provincial Council of the General Assembly of the Church of Christ in China. The two outstanding impressions one gets from reading their report, writes Dr. Fisher, are of ''the vastness of the field, and the challenging opportunities that are ripe for the harvest''.

They were able to go by train part of the way, on the main line and on the narrow-gauge railroad, and part of the way by truck or bus. ''It is not an easy or comfortable journey.'' Hotel accommodation is very poor, though food does not seem to be as scarce as in many other parts of China. It is a mountainous country, and, aside from agriculture, the main industry is tin mining. Before 1938 the tin mines here were said to produce one-fifth of the world's tin, but at present many of the privately owned mines are shut down, and even at the largest and most up-to-date mine, owned and operated by the Government at Kokiu, work is very much curtailed. ''Coal is difficult to get and smelting is cut down. What tin is produced has to be exported by plane. With smelting plants being bombed, the fear of invasion by Japanese troops, the loss of communication with the outside world and the lack of supplies, it is a wonder that they have kept on at all.'' The town of Kokiu had a population of about 200,000, but it has fallen off to about 10,000.

It was the need for work among the men at the tin mines that first drew the attention of Church leaders to this part of the field, and work was begun there as part of the Yunnan Mission project. Mr. and Mrs. Paul Wu have been at Kokiu for three years, and ''have done excellent work under very hard conditions''. A congregation has been formed, consisting partly of local people and partly of people who have moved into the town recently. Lately Mr. Wu has also been teaching in one of the Government Middle Schools.

At Shih Ping, the Hsien city, to which the narrow-gauge railroad runs, there is a small group of Christians who carry on worship services under volunteer leadership. This city is beside a lake in a fertile valley among the hills. ''Rice fields abound and fruit orchards are said to be plentiful. Culture has not been neglected. There is a Government Middle School and three Normal Schools and some 300 Primary Schools. The Government has a Health Bureau and three private clinics.''

''Lin An (Kienshui) is another important centre. There is a Christian group here, too, mostly women. Two young men take responsibility for the services as volunteer workers. Here they discovered a CCC (Church of Christ in China) member from Shantung conducting a private clinic. They are looking to the Yunnan Mission for aid and direction in the work. It is a call that cannot be unheeded.'' It is felt that the Church should begin work in Lin An as soon as two evangelistic workers can be found, and later open some educational work.

With the Kunming church already on a self-supporting basis, Dr. Fisher adds, some funds will be released for this section. Dr. and Mrs. Shoop are on the field, Mr. Coonradt is on his way there, and it is expected that qualified Chinese workers will be available. ''Prospects seem to be favourable for opening this needy field soon.''

We bless Thee for Thy sons of consolation
Who follow in the steps of Thee, their Chief;
Those whom Thy Spirit's dread vocation severs
To lead the vanguard of Thy conquering host;
Whose toilsome years are spent in brave endeavours
To bear Thy saving name from coast to coast;
And all true helpers patient, kind, and skilful,
Who shed Thy light across our darkened earth,
Counsel the doubting and restrain the wilful,
Soothe the sick-bed and share the children's mirth.

—*John Ellerton.*

Children Starving for Something to Read

By Miss Margaret H. Brown, Chengtu

MONDAY morning at nine the wife of one of the leaders of the Church of Christ in China appeared at my office with her young son of nine. ''He wants to order *Happy Childhood* Magazine. Yesterday was the first day of the holidays and he had nothing to read. I promised him we would come to order it first thing this morning.''

The boy went away carrying with him the latest issue. He is only one of hundreds of children in this city and thousands in Free China who have ''Nothing to read!'' I have made the rounds of most of the bookstores in this city and outside of text-books there is literally no literature for children. I ought perhaps to make an exception. I found two or three very small books of the ''ABC'' type and these were full of pictures of tanks and guns. It is really a tragic situation, in such a time of crisis. A nation which neglects its children's mental needs will surely suffer.

This makes me all the more happy that I am privileged in a small way to provide for this lack. I returned in December to find that *Happy Childhood* had a circulation of less than 700. How pitifully small it seemed as I remembered that more than 7,000 of each issue used to be sent out from our Shanghai office. The price was ten dollars. Was it too dear? I wondered as I recalled that it had sold for fifty cents in Shanghai. But we were losing heavily at the ten dollar rate. I must increase or funds would not be sufficient. In fear I increased to fifteen. Orders were few in January and February. We did not do much advertising. We could not afford it. March saw an increase. April and May the increase became more rapid, and June saw as many new subscribers added as in the two previous months. By the 20th we had over 2,000. The high-water mark came one day when we got 100 new subscriptions. Twenty-nine of these were from principals of Primary Schools in Chengtu and suburbs and fifty more from pupils of one of the schools. Now almost all of these twenty-nine people are principals of Government and not Mission Schools. How had they learned about *Happy Childhood?* We do not know. But we do rejoice that this Christian magazine is going into these secular schools. I should add that the subscription is twenty-five dollars now and still the subscriptions pour in, though the new advance of the Japanese into Honan and Hunan will probably cut off some subscribers.

The letters which come daily to my desk are almost pathetic in their appreciation. ''We saw a copy of *Happy Childhood* and it is the children's best reading material. Herewith enclosed a postal order to cover one year's subscription.'' And more than one letter has sent us a small donation as well. The most interesting feature is that this large increase has come directly from the Chinese themselves and not through missionaries.

And just one other story about one young reader. His mother, who is a professor of Ginling College, stepped into my office to tell me how much he liked the magazine. ''I must tell you what happened the other day,'' she said. ''He came home with some new toys and I asked him where he got them. He replied, 'I traded an old copy of *Happy Childhood* for them. Ming Lee wanted the magazine very much'.'' His mother explained that he ought to be willing to loan it freely or tell his friend how he might subscribe himself. But her son felt he had done a good stroke of business. No wonder we rejoice that we are able to provide some of China's little ones with stories that are not only interesting but filled with high ideals. I hope all who have made this work possible will share in this joy.

NOTE: Our Women's Missionary Society is giving $575 this year to help provide literature for children in China and India, quite apart from other grants for Christian Literature. The Treasurer recently sent $325 to the Christian Literature Society for China, through Miss Brown—$25 of this amount earmarked for *Happy Childhood,* and $300 for *Happy Childhood* or any other children's literature Miss Brown thinks it best to use it for. In addition, $250 was sent to the National Christian Council of India, a special gift for literature for children in that country.

A COURSE IN THE RUDIMENTS OF MEDICINE FOR NON-MEDICAL MISSIONARIES

Beginning October 6, 1944, a course of training in hygiene, tropical sanitation, community health programmes, first aid, home nursing and the elements of preventive and curative medicine and minor surgery, will be given, under the auspices of the Christian Medical Council for Overseas Work, a functional committee of the Foreign Missions Conference of North America, at 150 Fifth Avenue, New York City, primarily for furloughed and newly appointed missionaries working in areas where competent medical aid is not readily available.

The course will consist of thirty-two weekly periods of two hours each—from October 6, 1944, to June 15, 1945. Former medical missionaries from various countries, members of the Christian Medical Council, will assume the chief responsibility of the teaching, assisted by visiting members of the medical, dental and nursing professions.

For further details and application forms those interested are asked to communicate with the Secretary, Christian Medical Council, 150 Fifth Avenue, New York, 11, New York.

Bible Society Prepares for Post-War Work

FOR the British and Foreign Bible Society, which was founded 140 years ago, the year that ended in May had been, financially, ''the most wonderful in the long and wonderful history of this Society'', stated Dr. J. R. Temple in presenting the report at the Annual Meeting in May. With contributions greater than ever before, the Society's income of £438,367 was about £59,000 more than the year before. The Home Auxiliaries gave £4,000 more, and gifts from other countries were larger than in any previous year. From Canada and Newfoundland, Australia, New Zealand and South Africa £118,000 was received, an increase of £42,000. With all expenses met, there was £151,500 for the Reconstruction Fund, inaugurated two years ago ''for restoration of work in China, India, Africa and other parts of the world as well as Europe''.

During the year much time and thought had been given to preparation for post-war work. The Society was represented on the Council of British Societies for Relief Abroad and on the committee on the Reconstruction of Christian Institutions in Europe set up by Dr. Paton just before his death. The Committee was so impressed by the urgency of the situation in Europe, Dr. Temple said, that it had decided to take £150,000 out of the Reconstruction Fund, leaving £50,000 to be raised—it had agreed ''that it ought to spend at least £200,000 in the first two or three years after hostilities cease''. The demands in Europe would be so great, he added, that they would tax to the utmost the resources of all Bible Societies, and their Society was planning to work together with the American Bible Society, the National Bible Society of Scotland, and with the Netherlands and other Continental Bible Societies.

Translations had been made in three new languages, bringing the Society's total to 761; ''if times had been normal, there would have been seven new languages to add to the list''.

A complete report of circulation could not be given, but there had been increases in India, Central and South Africa, Canada and some other countries. Dr. Temple said one of the great joys of the year had been to forward through Geneva a weekly parcel of a hundred Bibles and two hundred New Testaments. Chaplains and other Christian workers with the forces had been supplied with Scriptures, and the wounded and sick in hospital had not been forgotten.

'' 'We shall soon as a Society be faced with our biggest task and with the greatest opportunity the Society has ever known,' said Dr. Temple in conclusion. They faced it with confidence; not confidence in themselves, but confidence in Him who had placed on them all this responsibility and privilege.''

The Observance of the World Day of Prayer

February 25th, 1944

Theme: ''And the Lord wondered that there was no intercessor.''

(By Mrs. W. C. White, Chairman of the Inter-Board Committee of the Women's Missionary Societies of Canada)

''They lifted up their voice to God with one accord . . . And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness.'' Acts 4: 24, 31.

IN these verses there is a thrilling message for the modern Church, for they set forth in simple gripping language the place of prayer in the creative epochs of spiritual history, and to-day we are moving rapidly into just such a new and great epoch of world history, in which spiritual issues are of paramount importance.

Can these experiences of the first century be repeated? Can the world be moved and shaken and brought back to ways of righteousness, by the prayers of earnest spirit-filled Christians?

Women throughout the world who have a part in this Day of Prayer movement believe this can be done. They believe God hears and answers prayer, and that united prayer, as in this case of the early Christians, can open the flood-gates of heaven, and bring down showers of blessing upon those who pray and those for whom they pray.

What would happen if the millions in all the churches throughout the world, having the same vivid and compelling vision of Jesus Christ which these early disciples had, should really give themselves to united prayer?

It would mean a new discovery of God and a new obedience. There would be greater vision and expanding plans and a more daring faith, so that new measures of God's power would be released.

This is the heart's longing of the women who pray in this world-wide united body; and now, after more than fifty years of this prayer fellowship, the movement has girdled the globe, and drawn into its circle, with cords of love, women who believe in God, from various faiths and many nations. This year in Canada the day was more widely observed than ever before; more prayer service sheets were required and used. The total amount contributed for its Christian Literature Fund was $14,031, an increase of $3,438.

It is true the Day is but one in the whole year, yet it is really a symbol and a standard for the other 364 days. Its notes are always prayer and praise, dedication and obedience, stewardship and service—and these are notes of a faithful follower of Christ in his daily life. The Day symbolizes the spirit of unity and fellowship, faith in God and His love in our hearts bringing us together, the call of the needs of the world and our own needs, and above all our dependence on God for the gift and power of His Holy Spirit.

Robert Browning's little Pippa had but one day in the year that she could call her own, but she recognized it as a loan from God to leaven the whole year:

''Thou art my single day, God lends to leaven
What were all earth else, with a feel of heaven—
Sole light that helps me through the year, thy sun's!''

It is true that voluntary contributions are solicited at the prayer services only on the Day, and these collections are mainly devoted to the publication and distribution of Christian literature in many lands. But this again is symbolic of the fellowship of sacrifice, which is the duty and privilege of all Christian stewardship.

It is true that we are called together for prayer on that Day, but ''Prayer is the Christian's vital breath, The Christian's native air.'' This is a day of special prayer, in which are joined throughout the world a ''great multitude, of all nations and kindreds and people and tongues'', who some day will meet together ''before the throne and before the Lamb''.

Is it not true that the great need of the hour is for an ever-increasing volume of intercessory prayer, not only for missionaries, but that the Church may be stirred to do its full duty, and above all that there may be an outpouring of the Holy Spirit upon all mankind?

> ''Never yet was a man filled with God who did not first pray. Prayer does not empower a man, God alone does that; but prayer opens the way; prayer cuts through the forest; prayer bridges or breaks down the barriers; prayer quickens the faith; prayer makes God real; prayer clarifies the thinking; prayer energizes the will. Prayer does not change God's will, but releases it. Prayer does not create power, but transmits it. Prayer does not increase the energies of the universe, but it puts on deposit with God energies which He releases to bless the world.''

''We face a task too big, too complex, too difficult for any but God-empowered men. Unless there is a clear and deep sense that God is here; that the work we do is the will of God; that the power of God is available for this task, how hopeless is our quest! When the millions pray, they will be empowered.''

Extracts from Reports

From Johannesburg, South Africa—''I went yesterday to the Day of Prayer for native women. It was held in the Brixton Street American Board Native Church, and was a very impressive service. There were women in various costumes—white and black blouses with broad white and black collars from the American Presbyterian Mission. Some in mauve uniform from the Dutch Reformed, and the Methodists in red tunics. All was quiet, impressive and dignified. There were addresses and prayers from the Presbyterian Padre, Scotch Methodists, Dutch Reformed, Baptist missions and the Salvation Army. The hymns were in Basuto and in Zulu, and a Zulu Minister gave the benediction.

''We were not all able to meet in town as usual. The limitations as to petrol and the fewer trains and busses made it seem wise to meet in various suburbs. This part of the town all met in our church.''

From the United Kingdom—''Although so many Churches were represented, we knew we were meeting as one community and fellowship, and it was evident in the prayers that were offered. It is good to notice the growing interest. We thank God for the Day, especially in wartime. . . . We feel we can now develop the Day in a larger experience altogether.''

How the people fared in raided districts—''Several who were looking forward to coming lost their homes that morning, but there were 220 present and 130 stayed to tea afterwards, which speaks well for our women. . . . Our service was widely representative. The hall had been damaged and no time to alter plans, so we met in it just the same. We are indeed in the front line, but we felt refreshed and calmer for the time spent together, linked up with those in other lands. We had two prayer services and the women took part—some had never prayed in public before. Our numbers would have been greater, but there were many funerals that day. . . . Women in our town put thoughts of sirens on one side for the Day, many had not ventured into the town for weeks, but they overcame fear to take part in this great world fellowship of prayer.

''The 'Call to Prayer' leaflets were distributed to thirty Churches, a Y.W.C.A. Hostel, a W.A.A.F. Camp, and an A.T.S. Company. Many invalids shared with us too. A friend put the service into Braille for use at a local Home for the Blind.

''In Wales it is usual to hold services in Welsh in the evening, while those in English are in the afternoon, and some are bilingual. Denominational co-operation is increasing. Five thousand copies of the Welsh Order of Service were issued. In Ireland development has surpassed expectations, especially in the North where women worked hard to make the movement known. We hear of services from which people walked home two or three miles by the light of the moon, for the transport problem is acute. . . . Scotland, which has its own national committee, reports another good year.

''News from overseas is scant at the time of going to press. The international aspect of the movement is shown by the fact that among those who took part in services in this country were members of the Eastern Orthodox Church, Russian and Greek, German and Austrian refugees. Some from U.S.A., Canada, Ceylon, India and the Channel Islands, Dutch, Danish, Norwegian, etc., were with us, as were others who had shared services in many parts of the world in previous years. . . . News is to hand from Wellington, New Zealand, where the committee arranges days of prayer at times of national crisis or special need, as well as for the Day.

''A thousand copies of the Order of Service in Bengali were issued, and the gifts for Christian Literature have increased. At some of the sessions in Cape Town were women from Yugoslavia, Czechoslovakia, and other war-stricken countries.''

From the Arctic—An Air-mail has just arrived from the Arctic, bringing a letter from the President of the Eskimo W.A., who arranged the service for the Day of Prayer. ''They had a very hearty and devout service in the School, with thirty or more present, including almost every white woman in the settlement. It was a beautiful form of prayer, and I think could not be improved on. The war theme helped to produce a very deep reverence and seriousness of thought in all. The service was conducted in three languages, the Loucheaux and Eskimo praying extemporarily, and the singing was so hearty. An offering was taken and I am sending a cheque for $23.50. After the service we went to the School kitchen, which is always so nice and warm, and had a cup of tea with cake.''

''At McPherson there are so few left during the winter, especially after Christmas, but wherever the Loucheaux are—in several camps—they hold their own service, so instead of one service, as at most places, there are several, all conducted by an appointed leader. A copy of the *Living Message* is sent to each camp, so that they would have the programme to follow. The young married women there are all graduates of the old Hay River School, and so can read English.''

From Disley, Saskatchewan—''We held it in the home of a dear lady who has been helpless for ten years in a wheeled chair, and she loved every bit of the service. I whispered to her in leaving, 'Did you enjoy the service?' and she said, 'Oh, every bit of it. It was a blessed service.' So we were very thankful we went to her home.''

From Lemon Creek, B.C.—''The World Day of Prayer meeting was held to-day in Slocan City. Our U.C.C. people living in Lemon Creek joined with the Anglican and Presbyterian friends in Slocan City, and together we had a very fine meeting with fifty present. Of these fifty, forty-three were of the Japanese race. These took part in the service, and one of them was second leader in conducting the programme.''

From Chemainus, B.C.—''There were only 12 present, but I feel that even for those few it was well worth while holding it, they really got so much strength and inspiration. Splendid as all the programmes have been, most of those to whom I have spoken felt this year's to be the best, principally because the congregation had such a large part in it.''

From Public Schools—''Five public schools in Montreal, with hundreds of pupils, boys and girls, in attendance, held service after school. In other towns also an increasing number of services for school children were held. In St. John's, Newfoundland, the President of the U.C.C. Conference Branch spoke on the radio for the observance of the Day of Prayer. This was the first time a woman had spoken over the radio in Newfoundland, and it was significant that it should have been on a religious observance.''

From the Chaplain's Office, H.M.C.S. ''Conestoga''—''Prayers are said in Naval establishments and on ships at Morning Divisions. The Commanding Officer very graciously gave us this period for our service, with an extension of the time. We assembled at 0840 in the gymnasium, converted into a chapel. . . . With the co-operation of the Wrens, we endeavour to make the place look like a Church, and to create a devotional atmosphere, where it is easy to pray.

''The hall was packed; it was an inspiration to look into the faces of five hundred Wrens, Canadian girls, as with the womanhood of the Church of God around the world they raised their hearts and voices singing the hymns of the day. 'Praise, my Soul, the King of Heaven.' The spirit in the gathering was splendid; as we went forward with the intercessions, one could sense a unity of spirit, and the responses were given most wholeheartedly. The Commanding Officer commented on it to me afterwards. The dedication of these girls gave wings to faith, and one sang with assurance 'Jesus shall reign where'er the Sun doth his successive journeys run.' It was a spiritual uplift.

''Immediately after the benediction and the National Anthem, the bugle sounded for the raising of the flag, during which the Wrens stood to attention, with officers at the salute; at the conclusion of which the day's duties began. Probably the Wrens were among the first in Canada to start the day's intercessions.''

Extracts from Various Letters and Acknowledgments

''*On behalf of the Inter-Ecclesiastical Committee of French Work in Canada*—a Committee which represents the Anglican, Baptist, Presbyterian and United Churches of Canada—and also on behalf of the Federation of Evangelical French Pastors, we wish to express our acknowledgments to the Inter-Board of the Women's Missionary Societies of Canada who so generously offered to accept the charges of a fresh printing of the 'Book of Public and Family Worship'.''

From the Christian Literature Society, Chengtu, Sze, China—''I want to thank you so much for the generous grant which arrived on June 29th. I presume it was $500, for it came to me in the form of a cheque for Chinese $17,735.00. . . . I know that I speak on behalf of thousands of readers of our literature, when I thank you for what you are doing.''

From the Women's Christian Medical College, Ludhiana, India.—''Many thanks for your kind letter containing cheque for one hundred dollars from the Inter-Board Committee for Christian literature. I wish that it were possible to give you some idea of what this will mean in the practical and far-reaching work that is carried on, not only in Ludhiana, but in the many villages of the district.''

Day of Prayer, 1945 — February 16th

ALLOCATIONS FROM 1944 OFFERTORY

China:	Christian Literature Society, Chengtu	$ 500.00
	Women's and Children's Literature, Canadian Mission Press, Chengtu, W. China	600.00
	Christian Farmer, Chengtu, W. China	400.00
	Women's College West China Union University, Chengtu	300.00
India:	National Christian Council for Christian Literature, Nagpur	600.00
	Mass Movement and Literacy Campaign, Nagpur	550.00
	Christian Home Teaching for Women, Nagpur	300.00
	Vellore Women's Medical College for Christian Literature	700.00
	Ludhiana Medical College	100.00
	Henry Martyn College, Aligarh, Christian Literature for Moslems	200.00
	Wilfred Smith, Lahore, Christian Literature for Moslems	150.00
	Donation Towards Library for Christian Home, Mrs. Geo. P. Bryce	50.00
International Missionary Council, London		
	Christian Literature for Moslems	200.00
	Orphaned Missions	1,500.00
Africa:	Christian Literature, Miss Wrong, London	700.00
	Christian Literature, Missao de Dondi, Angola	100.00
Jews:	Christian Literature, Dr. Hoffman, New York	700.00

Christian Literature, Committee for Women and Children, New York, (Distributes Magazines, Books, Tracts, Pictures, etc., in Latin America, China, India, Egypt, Mexico, Africa)	700.00
Committee on World Literacy and Christian Literature, New York	400.00
Christian Medical Council for Overseas Work, New York	100.00
Economic and Missionary Research, Dr. Merle Davis, New York	200.00
Canadian School of Missions, Toronto	500.00
International Leper Mission, Toronto	200.00
British and Foreign Bible Society, Canadian Branch	900.00
Upper Canada Tract Society	400.00
Religious Education Council of Canada	200.00
Christian Literature, Canada:	
Ukrainian, *Evangelical Truth,* Toronto	200.00
‘‘ *Ranok,* Winnipeg	100.00
Hungarian, *Ta'rogata,* Toronto	50.00
‘‘ *The Christian Herald,* Winnipeg	50.00
French, *L'Aurore,* Montreal	50.00
French Protestant Literature, Montreal, Manual of Public and Family Worship	525.00

IN a recent letter Mrs. James Stevens of Brisbane, International Correspondent of the Presbyterian Women's Missionary Union of Queensland, Australia, after advising us that she was forwarding a copy of their Annual Report and that their church paper, *The Outlook,* would in future be sent to our office each month, writes:

—I would like to thank you on behalf of our Union, and also personally, for sending *The Glad Tidings,* which arrives very regularly. I find it very interesting and helpful in gathering material for talks to our members. It has been a revelation to me to realize the tremendous scope of missionary enterprise in the world to-day, and the place that women have had and still have, in furthering those ends.

This year at our Annual Conference the subject for discussion concerned our Guilds and their place and service in the Church. One of the questions was: ‘‘What constitutes a successful Guild, and on whom does the responsibility of its success rest?'' I thought your article ‘‘Cancelled Prayer'' (Nov. 1943) very appropriate, and I told it in story form, to the interest and, I hope, benefit of our members.

I might add that the Conference was entirely successful before it began, as it stimulated thought and a large number of Guilds had something to contribute, these being of wide and varied interest, the Country Guilds, for instance, showing that their place and problems were very different to the city Guilds'. In true war-time fashion we had queues waiting to deliver their views, this being something of a record as it is usually rather difficult to get many of our ladies to speak. I have also used the beautiful prayers, and read to my Girls' Guild several incidents in the life of Ernestine and her friends. These are just two examples of how I use your delightful little magazine, and I could tell of many more.

When I have read through *Glad Tidings* I keep some copies for future use and the others are passed round among our members, so in this way it reaches quite a large number.

May God bless the message of your paper, and the women of your Church who make it possible to spread its glad tidings, and may we soon be uniting in thanksgiving for Victory. May we be ready to meet the difficulties and opportunities that Peace will bring, and in God's grace go forward for the extension of His Kingdom.

Success of Pupils at Birtle

AT the end of June there was a banquet at the Birtle Indian School for the ten pupils who were graduating. The girls wore the dresses they had made in the sewing class; one of these took first prize at the Provincial Exhibition. Miss Kenny, the sewing teacher, was remembered by her pupils, and flowers were presented to Mrs. Webb. A junior student addressed the graduates, one of the latter replying; and Mr. Webb, the Principal, gave an address; those who were about to leave, he said in concluding, would not forget their life at the Birtle Indian Residential School but would often be there in spirit.

The last week of June the provincial director of Sewing Clubs inspected the work done at Birtle. Their enrolment was the largest in Manitoba. The director congratulated Miss Kenny on the work of her class and presented the certificates to the girls who had completed the three-year course—the whole course had been taken in two years, so that the girls leaving school this year could complete it. She was particularly pleased, Mr. Webb said, with the very fine sewing on the seams of the garments; it was so neatly done that it was almost impossible to see the stitches.

There were only two failures among the students this year; in view of the fact that the work of a grade is now being covered in one year instead of two, the Principal considers the results ''quite remarkable''. Boys who had been apprenticed in town for half of each week day had done well. The lad who was in a garage had become so valuable that at the end of the term he was asked to stay on during the summer, and the one in a printing office was given a cheque before he left, as he, too, had become quite valuable.

Mr. Webb reports that the farm crops have been good this year and that they had again a ''bumper'' garden.

Prayer

OUR God and our Father, we come to Thee in prayer for our world, that in all the suffering of these years of war men everywhere may turn to Thee, and seeking Thee, may find Thee and learn to live together in peace. O Thou who canst bring good out of evil, and makest even the wrath of man to turn to Thy praise, we beseech Thee so to order and dispose the issue of this war that we may be brought through strife to a righteous and abiding peace.

We pray for our country, that it may become a truly righteous nation. Give to our people right judgment in choosing those who direct the affairs of the nation, that they may have the good of all mankind at heart. May those who speak where many listen and write what many read do their part in making the heart of our people wise, its mind sound, its will righteous.

''Look with love and mercy on our sailors, soldiers, and airmen, especially those whom we name in silence before Thee at this time, that they may return to us safe from the accidents which may happen to the body, and the assaults which may be directed against their souls.''

We pray for the Church Universal, for all who call themselves Christians. May they put their trust in Thee and learn of Thee. Help each individual to love Thee, and to love his neighbour as himself. So fill Thy Church with Thy Spirit that by Thy power it may unite the world in a sacred brotherhood of nations, where justice, mercy and faith, truth and freedom may flourish, and Thou mayest be glorified.

We bring to Thee our prayer for all the missionary work of the world, especially that of our Church and the part being carried on through our Women's Missionary Society. We give Thee thanks always for so many devoted workers, both those at home who support the work and those who work in the fields. Give to each of them bodily and spiritual strength to continue their great work for Thee. And, our Father, we pray Thee to enter into the heart of each member of our Missionary Society, giving us greater zeal in Thy service, making us more anxious for the extension of Thy Kingdom through the earth.

We ask all in Jesus' Name. Amen.

Let us give thanks, but let us learn to give
Our thanks in service; that the truest praise; . . .
A psalm of praise that we have much to share,
A prayer that we the world may help and cheer,
I think that is the psalm and that the prayer
That God will hear.

—*Selected.*

Meditation

(From a sermon by the Rev. J. L. W. McLean, M.A., of St. Andrew's Church, Victoria.)

HAVE you stopped to think how different the course of history might have been if Paul had continued to preach Christianity in Asia instead of going to Europe? Have you ever tried to assess the place of Christianity in the history of Europe from Paul's day to this? The writer of *Acts* states that it was not by chance, but by the leading of God the Holy Spirit, that Paul turned to Europe. In this day of persecution and slaughter of Jews, have you remembered that it was Paul, the Christian Jew, who brought the message and laid the foundation of Christianity in Europe? . . . Ah, there is much food for thought in these annals of early Christianity. I commend again to you the reading and study of the *Book of Acts.* We Christians must read and study the Bible: if we fall down here, we fall down all along the line of Christian living. . . .

We read how Paul came to Europe. We see him at Philippi, Macedonia's chief city. He is sitting down outside the city on the river bank; it is the Sabbath and he is talking with a few women who were in the habit of gathering there for prayer.

There was the first Christian service held upon European soil. What an insignificant-looking gathering! And think of Paul, the scholarly university man, the Christian preacher, come on a mission to another province, another continent, sitting talking with a few women!

Paul began in Europe in a small way. "The kingdom of God cometh not with observation" . . . One of those women who gathered for prayer by the river bank, a woman of wealth and standing, came to profess faith in Jesus crucified, risen and living. She received baptism and was admitted into the small but growing Christian fellowship; and she also brought into the Christian faith the members of her household.

Have you thought as you read this chapter in *Acts* of women's place in the Christianity of our western world? And of the debt our nations owe to these women? *And* of the fact that Christianity is not only for women, but a vision and a life equally challenging to men? . . . Have you thought of these things? I know how a man in the ministry appreciates the devoted, sacrificial, enthusiastic interest and activity of women of the Church; I know, too, how much he appreciates the fellowship of men interested in a Christian community, a Christian world; who are not content to let wife or mother represent them in the organization that exists exclusively to promote Christianity but are active enthusiastic Churchmen. There is no organization so vital to the welfare of the community and nation as the Christian Church; within her membership to-day should be found all right-thinking, right-living men and women.

June Closing of Chinese Kindergarten, Vancouver

THE annual closing exercises of the Chinese Kindergarten, Vancouver, were held on June 21st. Miss Ruth Yeandle was in charge, ably assisted by Miss Yeung, with Miss Bennett at the piano. There were 15 in the graduating class, but unfortunately some were absent because of illness.

The programme opened with singing, in Chinese, by all the children, followed by the Lord's Prayer in English, and the Twenty-third Psalm, in both English and Chinese. A small boy and girl led in the singing of the hymn ''I am so glad that Jesus loves me'', all the children joining in the chorus. Then there were group activities: ''Around the Village'' in Chinese; a Chinese folk dance; a flag drill, using Canadian and Chinese flags, with the singing of ''O Canada'', and the Chinese National Anthem.

Rev. Mr. Kwan, the minister, gave an address in Chinese, with a few sentences in English. He spoke of the excellent training given the children before they went to the public school and the chance they had for continuing their education and referred to the friendly relations between China and Canada. ''We love our country, China'', he said, ''but we love Canada, too.'' This was followed by songs by the different classes and marching by the graduating class. The story of ''The Lost Sheep'' was told in Bible verses and hymn, illustrated by a picture beautifully made of felt- and flannel-backed paper figures. On this picture a child placed the one of Christ blessing the children of various nationalities.

Mrs. W. J. Murdoch, Presbyterial President, presented the diplomas to the graduates, who wore gowns and mortar boards. She urged the children to carry forward into public school, and their play, what they had learned at the kindergarten. One of the beginners presented Mrs. Murdoch with a lovely corsage of carnations, red and white (Chinese colours). The programme concluded with the singing of ''God Save the King''.

About 100 relatives and friends were present at this interesting gathering.

—*Annie G. Hill,* St. Andrew's Church,
New Westminster.

At Camp and Vacation School

From Northern Quebec comes news from Miss Margaret McKay of summer work in the vicinity of the mining town of Val d'Or.

— As one would expect, the greater part of the population of Val d'Or is French-Canadian, but the work of our Church is carried on mainly amongst a group of mid-Europeans.

In Val d'Or we have a splendid Sunday School, which meets on Sunday morning at 11. The Rev. D. MacLeod conducts a service of worship in the school on Sunday evenings. During the week two girls' clubs meet regularly—a Senior group, The Golden Glove Club, and a junior group, The Helping Hands Club. Through these two groups twenty-five girls are contacted. The younger ones have been studying South America, with particular reference to British Guiana, and the seniors have begun a study of India. The girls are very alert and eager and work amongst them is a pleasure. They have had excellent leaders in the former deaconesses and I know that the girls' lives have been definitely influenced by these associations.

For three weeks in July we had a Daily Vacation Bible School, with an average attendance of between thirty and thirty-five. For the study we had a course on *Bible Homes and Homes To-day*. The tiny tots worked on sewing cards and paper weaving in their work periods and the project for the seniors was the construction of a Palestinian house. It was furnished — complete with woven mats, clay vessels, miniature couches and stools, and figures in Eastern garb. The children did well with this and when it was completed it was something of which they could be very proud. The parents were invited to the closing exercises of the school, and an encouraging number of mothers attended. Our handwork was on display, the guests shared with us in one of our regular worship services, and we sang for them the songs that we had learned during the school. At this time, too, Mr. MacLeod presented thirteen Beginners' diplomas and four Primary diplomas, in recognition of memory work learned during our Vacation School.

The next big item on the programme was our Girls' Camp, held from August 2nd to 14th on Dorval Island, some ten miles from Val d'Or. We had a splendid attendance—thirty-one girls—and our time at camp was a most happy one. Our Bible Study course was a Study of St. Paul, and it proved most interesting. A wiener roast, marshmallow roast, paper chase, treasure hunt, formal dinner, and even an ''Upside-Down Day'' all contributed to the jollity of the camp. A fine spirit of comradeship prevailed, and it was with regret that we boarded the steamboat to leave our "dear old Dorval".

But our work has not all been done in Val d'Or. We had another point where we held Sunday School on Sunday afternoon, and a girls' group (twelve girls) met during the week,—this was Pascalis. But, as you will have read in the papers, Pascalis is no more—so our place of meeting had to be shifted. The school where we met is now a pile of débris; our piano and hymn books are things of the past. Nevertheless, our work continues, even more enthusiastically. We meet in an empty house at Perron, the mine site a mile from Pascalis. Sitting with the rest in a circle on the floor, one feels as if one is really pioneering. During the fires we had a very exciting time. All men were pressed into service to fight fires, and even Val d'Or itself was threatened for a day or so. It is rather an awesome experience to look out at night and see big red glows in the sky in no matter what direction you may look—I counted twelve different glows one night. The people in Pascalis lost simply everything—the fire made a clean sweep, leaving only one little shack standing. However, through the various appeals for relief, the Red Cross, and the wonderful assistance given by the people here, the needs are gradually being met. Mr. MacLeod worked unceasingly in helping our people to get re-established. He has played, and still plays, a major rôle in the life of this community.

My time this summer has passed so very quickly. I have made a great many staunch and fine friends in the north. Such a marvellous challenge faces anyone in this work, and I can only hope and pray that my efforts have in some small way been to the furtherance of the Kingdom of God.

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From Miss Muriel Judd, Presbytery of Red Deer.

—We had a very fine girls' camp at Sylvan Lake. There were 34 girls there, and they were good campers. Almost perfect weather added to the enjoyment of the ten days. Miss Hazel Macdonald directed the camp and Miss Mary Kirker of Olds and I helped to lead, with Miss Gertrude Rollo, formerly of Rocky Mountain House Hospital, who was the camp nurse. Miss Frieda Matthews told the girls about the missionary work of our Church—for most of them it was quite new, and for all it was very interesting. The mornings were spent in Bible study in groups, followed by Miss Matthews' talks, and a swimming period. The afternoon programme included interest groups and swimming, and in the evenings we had games and camp-fire. Both girls and leaders enjoyed the camp very much indeed.

The Young People's camp started off with a very wet week-end, so that the beginning was rather discouraging for some. However, during the week the weather cleared, and with the few young people who turned up we did have a good time. Several of the ministers of the Presbytery were there, and they added much both to the serious side of camp and to the fun. Miss Matthews was present at this camp, too, and gave several talks on the future of missions. Perhaps the most interesting part of camp was the time taken for discussions. Since our number was small, everyone entered into the discussions whole-heartedly, and while we didn't settle any weighty problems, we were made to think quite seriously about many things. Miss Macdonald directed this camp also; in fact, all four camps were under her very capable leadership.

Perhaps something should be said about the camp site, which is really quite new. This year the Women's Missionary Society has acquired the site adjoining the Synod's property, so that we now have a large cottage, very nicely furnished, containing a very roomy, comfortable living room for the camp. In addition, there are two cabins and a boat-house, all fitted up with bunks and capable of accommodating 38 people. There is also a tennis court on this property, and a good shore line. The Synod is very fortunate in having this camp site, and with certain improvements that will come in time, we hope, it will make a choice spot for our future camps.

After camp I went to the town of Sylvan Lake, to hold a Vacation Bible School there. This was quite a new experience for me, as I had not even helped with one before. However, armed with the Rev. E. A. Thomson's notes (he lectured to us on the subject at the Deaconess Training School last year), I started in, and found the two weeks most interesting. We had an average attendance of 22, and on our closing day had a programme for mothers and friends, and displayed our handcraft for them. The children did quite well, and their mothers and I were quite pleased with them. It is really remarkable what they can learn in such a short time.

I was to have gone to Benalto to hold a school there for a week, but we discovered at the last minute that many of the children were going to be away, and it was decided that I should go to Eckville instead. I arrived there on Saturday afternoon, and that evening the student minister and I delivered to most of the homes notices that we had typed out regarding the school. On Monday we had 30 children out, and our average attendance for the five days was 30. One week is hardly long enough for such a school—the end comes too soon after the beginning. However, I believe that it was well worth while.

I have just finished my first week of school now at Rocky Mountain House. Here our attendance has never gone below 30—the number that came out the first day. I won't forget that day for a while, as neither of the two leaders came out! As they were prevented from coming at the last minute, I had to scurry around and get more for the next day. We have got nicely going now, however, and some of the children have asked if we couldn't carry on in the afternoons as well as in the mornings! I understand that Miss Ruby Walker had a stay-at-home camp last year, when there was a programme in the afternoons as well as in the mornings, and the children have not forgotten it.

* * * *

Miss Margaret Ramsay tells of the South Saskatchewan camp.

— This year the girls of South Saskatchewan enjoyed the first camps at Buena Vista. This camp site was purchased and the building equipped by the Women's Missionary Society (W.D.) and the enthusiasm of the girls who attended camp this summer speaks well for its popularity as a permanent camping place.

There were two camps held this summer, each for ten days. The first one was for senior girls, and although the attendance was smaller than we expected, it was a good camp, with the emphasis put on Leadership training; this course given by Miss Frieda Matthews should prove of great value to the girls. Miss Beth Ramsay of Indian Head was the Bible study leader. Handcraft, hikes and swimming seemed to fill out the programme. As a project of the Leadership training course, the girls conducted their own worship service on Sunday evening.

Looking into the living-room from the verandah at Buena Vista.

At the second camp, for Intermediate girls, the enrolment was considerably larger. With twenty-nine girls, four leaders, a nurse and a cook, we had thirty-five altogether. It was necessary at this camp to divide into three groups and the leaders were: Mrs. J. M. Young, Saskatoon; Miss Elsie Farris, Coleville; Miss Mary Shaw, Moose Jaw. Our camp nurse was Mrs. W. Mackintosh of Regina. Bible study, Mission study, interest groups, hikes, games and swimming made a full programme. The swimming, especially, was much enjoyed, as the beach was so near it was possible to have at least two swims a day.

Worship services at the beginning and close of each day directed the thoughts of the campers to more spiritual things. The senior girls took charge of the service of worship on the Sunday evening.

Thus, the first year's camps at Buena Vista are now past history. From them we have gained much, both as campers and leaders, and it is hoped that the camp will become more of a blessing year by year to the young people of South Saskatchewan.

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—*Miss Mary Shaw* also refers to the Buena Vista camp, and tells of Vacation Bible Schools in the district where she was working as a student deaconess from May to September, under the Presbytery of Moose Jaw. At Buena Vista she helped at the camp for Intermediate girls, taking charge of one of the three groups for Bible study. Of the 30 girls at this camp, 13 were from Moose Jaw Presbytery.

"A most successful Bible School was conducted at Pambrun. Fifteen were enrolled and the attendance each day was perfect. The school opened at 9:15 with a 15-minute sing-song, followed by a short devotional period. The senior pupils learned 'Methods of Bible Study' and the juniors studied 'The Life of Christ'. In the next period after a short recess the seniors' study was, 'The Communicant's Class' and the juniors', 'The Journeys of St. Paul'. Then there was Scripture memorization and a Bible Quiz in the last period before dinner. In the afternoon both groups studied the life of one of our missionaries, with handicraft and recreational activities afterwards. Each day closed at 3:30 with a sing-song and devotions. The parents attended the closing exercises and expressed the hope that next year a similar school might be held.

"Another Vacation Bible School, much like the Pambrun one, was held for a week at Briercrest. This, too, proved successful, with an enrolment of about 25 girls and boys, 3 to 17 years of age. These formed three groups, kindergarten, junior, and senior. During August, when these schools were held, many young people were needed on the farms, but the town children attended regularly and brought their parents to the closing exercises. Both these schools were indeed worth while.

"For two weeks in July a Community Vacation Bible School was held in Moose Jaw, and was well attended. My work was with the kindergarten group, teaching the story of the birth and boyhood of Jesus, using the flannel-graph method. On the final evening the closing exercises were held for the parents.''

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Miss Orra Hunt, Presbytery of Prince Albert, had charge of a girls' camp.

— Twenty-one girls, 10 to 14 years of age, from Shipman, Meath Park and Prince Albert gathered at the Boy Scout camp site at the Little Red River for the nine-day Presbyterian C.G.I.T. camp.

The days were busy with Bible study and memory work in the mornings, hiking, swimming and berry picking in the afternoons, and games and camp-fire in the evenings.

Sunday morning worship was held in the Chapel-in-the-Pines. In the afternoon, friends of the campers brought the girls to the city in cars and they heard a talk by Rev. J. S. Clarke on, ''Significance of Church Architecture'' at St. Paul's Presbyterian Church. The girls attended the evening service at St. Paul's Church in a body and after service the kind friends drove them back to camp.

The last day of camp was Visitors' Day. The girls gave a brief demonstration of a camp day and this was followed by games and singing. Refreshments were served and the last day before breaking camp ended, as did each day, with vespers.

Miss Orra Hunt, deaconess, was the camp leader; Mrs. L. H. Stanley, camp manager and assistant leader; and Mrs. C. Brown, camp mother.

NOTE.—A second camp, planned for senior girls, had to be cancelled because so few registered. ''So many of our Grad Group girls are working for the summer months,'' Miss Hunt wrote, ''and the dates set were so late that they conflicted with harvest time in the country.''

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Brockville Presbytery

— Very successful camps were again held at Iroquois Point on the St. Lawrence. Mrs. Fitzsimons of Cardinal and Mrs. Ledgerwood of Mountain were in charge. At the boys' camp there were 75 boys and leaders, 90 in all; at the girls', 75 girls and the leaders, 91 in all. A new venture this year was the holding of a Women's camp; at it nine Auxiliaries were represented. It is reported, too, that there was a splendid Young People's camp.

From Miss Booth, Edmonton.

— The third co-operative two-week Vacation Bible School was held, August 14th to 25th, in the south district of Edmonton, with 55 children enrolled. The theme of the school was ''Following Jesus'' and the chorus ''Following Jesus ever day by day'' was sung at the beginning of each session. A prayer was prepared and used at each session in the worship period.

Each morning slides were shown—the first week of pictures from the Old Testament and the second, from the New Testament—which gave a connected view of the Bible. Along with the slides, passages of the Bible were found by the boys and girls and read aloud. Also the books of the New Testament were learned as a group.

In the beginners' department stories were told, cut-out figures being used to make the stories more vivid. Pictures of animals and of Bible stories were coloured for handwork. The girls used ''The Map That Comes Alive'', having a story from each place on the map. A scene of a village at the time of Christ was made, scenery, houses, trees, and people. The flannelgraph was used in telling the stories. The boys' group were ''soldiers of the Cross'', taking their marching orders from Ephesians 6:14-17. A soldier was made by each boy and a piece of armour added each day. A Bible story was told in connection with each order. Wooden book-ends were made as well.

At the closing session on the Friday evening a goodly number of parents came to see a ''day at Vacation School''. The offering taken was sufficient to cover all expenses.

We were fortunate to have as leaders Miss Taller from the Baptist Church for the beginners and Mr. Glenn Campbell, student missionary at Strathcona Presbyterian Church, for the boys' group.

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Miss Ruby Walker writes of the Vacation Bible School in the Sarnia district, Ontario.

— For ten days in July a Bible School was conducted in this district, for which 73 children registered. Many summer visitors took advantage of the school for their children, some coming from Windsor, Chicago, Detroit, Flint, and other points. Each morning the school opened at 9:30 with a worship service, and even the children seemed to sense God's presence in the beautiful out of doors. The programme was built around the theme, ''Learning to live as Jesus lived''. The children showed keen interest in their Bible study and in the handwork groups. A peep-show was made from ten pictures on the Life of Christ. The older girls made a beautiful frieze on the Lord's Prayer, and all the girls enjoyed the bead work. The boys were very much interested in their woodwork.

On several occasions the children brought picnic lunches and all enjoyed a happy hour together. The mothers came at noon on the last day, bringing lunch for the children. A programme was presented, and the work done during the ten days was displayed.

Ours is a time of opportunity and it is important that we safeguard the spiritual and social life of our Young People, and children should be made to know that the Church has something that will enrich their life.

A London Letter

From Miss Margaret Wrong, Secretary of the International Committee on Christian Literature for Africa (August 1st).

THE ban on travel preceding the invasion caught me, but I expect to leave for West Africa in the near future. From the point of view of work here the delay is good, for a number of people have come on leave and days have been very full of interviews and planning. The gift of paper from the Protestant Episcopal Church to some mission presses in Africa has made possible the getting on with some publications in Africa at a time when limited paper supplies here make matters peculiarly difficult.

We are now having alerts by day and night. Damage to property in the south is considerable but casualties are surprisingly low. The ''doodle-bugs'' are heartily disliked and despised. ''It's not warfare,'' said a man with whom I chatted in a cafeteria. There was not time to discover from him what other form of wanton destruction is warfare. Three Cockney women on a bus were discussing damage in the district through which we were passing. One who was loudly vociferous said, '' 'E thinks 'e can get us down, does 'e? Not arf 'e carn't.'' As she got out calling loud farewells to her companion I caught the conductor's eye and he remarked, ''She'd make a good chairman—wouldn't allow no one to discuss but her. But I bet her old man goes to the pub of an evening for a rest!'' Another morning on a bus I found people getting out at my stop with unwonted speed and wondered if the British public was learning to move as fast as the New York subway crowd at rush hours but, seeing a little man crouching in a doorway apparently suffering from the delusion that he was a frog, I realized that both speed and posture were due to a ''doodle-bug'' overhead, so I joined him as it exploded not very far away. Whereupon we all resumed upright postures and without a word of comment went our several ways. I went on to an office near and found the man with whom I had an appointment in the window watching clouds of black smoke rising. I suggested that this and similar occurrences might make it inadvisable to bring a man from Wales to report at the next meeting of the Literature Committee. ''What nonsense! Why on earth shouldn't he come?'' was the retort. A cockney explained his courage in the face of ''doodlebugs'' as follows: ''It must take the Germans a lot of trouble to make the bloody things, and then they have to get them into those pits and up into the air, and it is quite a long way from France to London, and if they do get to London, they have still got to find Hackney. And even then, it isn't everyone can find 37, Bulstrode Road, and if they do, ten to one I am in the pub!''

Many children are going away and adults who can get holidays are taking them. A porter in a London station said, ''In all my thirty years here I never saw such crowds as yesterday.'' ''Evacuees?'' I asked. ''Not specially,'' he replied, ''Lots of folk going on holiday.'' People are tired and a week's holiday is being encouraged where possible.

The invasion — long awaited — came unexpectedly for many of us, and now evening by evening the wireless transports us to the Normandy front. As I write an American commentator has just finished telling of a tour there with an English lieutenant. ''He looked like a schoolteacher turned soldier and he apologized for walking first and for the heaps of rubble and for the shell that had brought it down that morning. We crawled through a hole in a wall and he apologized for its size. 'We've not had time to make it bigger,' he said, 'it's a darn nuisance.' Now I am back from the front again in a quiet garden gay with flowers and it is hard to realize what is going on a few miles away. Day by day the tales of heroism, kindness and incredible cruelty defy the imagination.''

Admiration for the French grows, and the murder of Mandel has brought the part he played in the days of the fall of France back to mind. In an obituary note in *The Times* is written: ''Those who saw Mandel on the fateful night at Bordeaux in June, 1940, that brought Petain into the saddle and surrender with him will not easily forget the cold courage of his bearing. Hated by Boche and capitulard alike, with the double danger imposed upon him by his racial origin, he must have appreciated his plight to the full. Yet he stood there as if he were still in the easy, all too easy, days of peace, merely announcing to the waiting journalists that all too common event, a French political crisis. And when he took leave of them he gave them, polite and unruffled to the end, the words, 'A demain, Messieurs—peut-être.' . . . The late Lord Lloyd, who had flown to Bordeaux on a last-minute mission, saw Mandel and offered him a seat in his homeward-bound machine. Mandel replied, 'J'ai trop de bagages, Monsieur.' Lloyd expostulated, saying that this was not the moment for impedimenta, but that undoubtedly room could be found for a reasonable-sized suitcase. 'Vous ne comprenez pas,' was the reply. 'Je veux dire—la France'."

There is much interest here in the Presidential Election. Many regret that Henry Wallace has not been nominated as vice-president. Under the heading Dynamite is given this quotation from his speech: "The future belongs to those who go down the line unswervingly with the Liberal principles of both political democracy and economic democracy regardless of race, colour and religion.

In the last century Ebenezer Elliott wrote:

When wilt thou save the people?
O God of mercy, when?
The people, Lord, the people,
Not thrones and crowns, but men!

The man who coined the phrase, "The century of the common man", has a following because he is believed to be sincere in seeking this salvation and there is also among some a growing understanding of the meaning of the Russian saying, "Man may perish alone but can be saved only with all other men."

Edinburgh House,
2, Eaton Gate, London, S.W.1.

For what we prize let us give thanks to-day:
Not just for freedom, but for the deep desire
Of freedom, kindling, spreading fire from fire
In every breast; not for the piled array
Of goods and comforts that surround our way,
But for creativeness that does not tire;
Not that we live, but that men's souls require
To walk with justice, and to serve and pray.

For destiny we may not understand
But reach for as life reaches for the light;
For comfort of the steady heart and hand,
And faith in morning through the raging night;
For strength enduring what the day may be,
And for great courage that goes quietly.

—Clare Shipman, in *The Washington Post.*

Chinese Church Leader Visits India

From an article in the "National Christian Council Review" of India by Dr. H. H. Tsui, General Secretary of the Church of Christ in China, who was a delegate from the N.C.C. of China to the meeting of the N.C.C. of India. (Cf. June *Glad Tidings,* page 244.)

. . . Everywhere I received a very warm welcome. I was right royally accepted and could not wish for a better reception anywhere. Indian friends and missionaries took me to their homes just as a brother and not as a guest. . . . The people that I met everywhere in India were most friendly to me and sympathetic towards China. Even guards on railway trains tried their best to give me all possible help and to make my journey as pleasant as possible.

The N.C.C. meeting at Nagpur was a remarkable one. . . . The Indian leaders were more in number than missionaries and they took a leading part in the meetings. One thing that made a great impression on me was the frank and outspoken way in which they discussed various subjects, including political questions, in a conference composed of missionaries from America and Britain and other countries in the West. I thoroughly enjoyed the spirit of social and spiritual fellowship that prevailed at the Nagpur conference.

I have been greatly impressed by the simplicity of life shown by Christian leaders in India, both missionaries and Indians. I met many highly educated and cultured Indian Christians and everywhere I was struck with the fact that they lived very simply and that they did not much care for material comfort. This is a great contribution that they are making to the Christian cause.

Rural work in India is very much advanced, more advanced than in Free China. At Katpadi there is an agricultural farm managed by the American Arcot Mission. There is a dairy, fruit garden, school, chapel and other departments in the farm. I was told that the poultry department sold 300,000 eggs in 1943! The farm is a self-contained and self-supporting colony. Teachers and students live and work together and produce all the necessaries of life except salt and sugar. This is a wonderful example for the principle of co-operation applied to community life. As the result of their efforts for the last 22 years the colony has become self-supporting. The Allahabad Agricultural Institute belonging to the A.P. Mission is another bright spot in rural India. The Institute owns 600 acres of land on which are found a dairy, supplying excellent milk, butter and cheese, extensive orchards and very many other demonstration departments. The home-making department of the Institute has a most practical programme before it. China has much to learn from the rural programmes of Allahabad and Katpadi.

In almost every centre I visited there are fine schools and colleges belonging to Christian missions. The academic standard of India's universities is quite high, particularly the standard of English. Student quality is good. In many colleges in North India the number of Christian students is rather small. The caste system has still a strong hold on the Indian mind and so converts from among educated Hindus are not many in number. The student audiences I addressed were greatly interested in their fellow-students in China.

Indian churches in many parts of the country have received numerous converts through group conversions. ''Mass Movements'' have changed the social status of large numbers of people belonging to the lowest rungs of the caste ladder. The percentage of Christians in India is much larger than that of China and part of the explanation is that in China we have had no ''Mass Movement'' to Christianity. From my observation of Christians in Mass Movement areas I find that one of the great needs of the Church in India is to train lay readers for the Church. Unless the work of ordained ministers is supplemented and supported by trained lay leaders, the rank and file of church membership, especially in Mass Movement areas, are bound to deteriorate both in knowledge and practice of the Christian faith.

My contact with medical service rendered by Christian missions was made through the Vellore Hospital. This is a hospital with 300 beds and is connected with a Women's Medical College which is soon expected to develop into an All-India Medical College for both men and women students. This is one of the best hospitals I have visited in the Far East. The social service programme of the Church, too, is quite an impressive one. . . .

I had many opportunities of addressing S.C.M. meetings and meeting student leaders. Indian students are active and alert in mind, and very much interested in the current problems of India as well as those raised by the war. . . .

In conclusion, I wish to say that as my visit was very short my observations, I am sure, are admittedly superficial. However, I made many new friends in India and the contacts which I have made with India and the Indian Church will certainly be inspiring and fruitful in my work in China. Soon after returning to my home country, I propose to spend six months visiting Christian groups and churches throughout Free China. I shall then pass on to my Christian friends in China many new things that I have learned about the Indian Church. China and India have much to learn from each other and I hope after the war the Christian movements in the two countries will be able to co-operate more closely in all matters of common interest and concern. My visit to India will always remain a sweet memory in my life.

Literature Page

Miss Louise A. Reith

LAST month in the Book List you will have noticed that the book suggested for the fourth book of the 1944 Auxiliary Book Shelf is Women and the Way. This is a book which will prove a valuable addition to any library. Written just before the war had spread to all parts of the world, it is still timely and of significance for the present.

A symposium written by twelve women representing various nations of the world, Women and the Way tells what Christ has meant and can mean to the women of the world. ''The Way—who has found it? This is a question of vital concern to many of the women of the world to-day. Is there a way which will lead to the world of to-morrow made safe and joyous for the world's children, where all people may learn to live together in peace, mutual understanding and respect? Is it just a dream, or may it become a living reality?'' These are some of the questions asked in the foreword and dedication, which goes on to say— ''The chapters of this book have been written by a group of Christian women, living in various parts of the world who strongly believe that they have found this way. Each one is loyal to her own country, her own national ideals, but all see in the Christ the one who will fulfil these aspirations and bind all the nations together in a world fellowship. These women have come from the home, the school, the church, from political and professional life, from places of high leadership to pay humble and loving tribute to The Way.''

These tributes which come from women of China, Africa, Korea, Great Britain, Europe, India, Japan, the Near East, the Philippines, North America and South America are of particular interest to us as we start our 1944-45 study, part of which tells of the Church in some of these lands. A great deal of additional interesting programme material for many of the meetings will be found within the pages of Women and the Way as each writer in telling of her country tells something of its customs, its religions and what Christianity has meant to her country, especially to the women of her country.

We urge as many as possible to take advantage of being able to secure Women and the Way at .50 per copy. When the present supply is sold out, no more will be available.

AUXILIARY PAGE

Miss L. K. Pelton

Intercession for the Jhansi Field

IN spite of unavoidable restrictions and scarcities, reports from Jhansi are cheerful and encouraging. In the Helen Macdonald School with 285 pupils, 133 in residence, supplies have been hard to get, but substitutes have been found in materials formerly discarded; when milk was not to be got, Miss Stringer bought four cows; for six months the school was without a matron, but senior girls assumed responsibility for the juniors, and a member of the graduating class who had taken a course in Homecraft took full charge of the food stores and planned all the meals. Miss Magee and Miss Stringer speak of the truly Christian attitude of the girls, their eagerness to witness in the village, and their use of the prayer room, which is seldom unoccupied.

In addition to village work about Baragaon, Mrs. Welles and Sophie Bai care for the Orphanage children in Mrs. Welles' bungalow. An Indian worker, a graduate of the Bible School, is now stationed at Baragaon.

Assisted by two Bible School students and a compounder, Dr. Thurrott has carried on medical and evangelistic work at Babina, holding clinics, distributing literature, conducting Sunday Schools, and holding services. Nurse Miriam, in charge of the dispensary on the Jhansi compound, reports 5,187 treatments given to out-patients and 133 patients occupying a bed at the dispensary for one day or longer. The medical work will be strengthened by the arrival of Miss Simpson.

Of the missionaries appointed by the General Board of Missions only Mr. Angus MacKay and Mr. and Mrs. Muchan are at present on the field.

Let us give thanks for our missionaries kept in health and safety and for success attending their labours. Let us pray for such an outpouring of God's Spirit that there may be a great ingathering of true believers in Jesus Christ our Lord.

Let us pray for the teachers, matron, and girls of the Helen Macdonald School that their Christian attitude may be maintained, their prayer life deepened, and their service of witness abundantly blessed.

Let us pray for the Indian ministers, teachers, and Bible School students that they may be strong in faith, consistent in life, and fruitful in service. Let us pray for those to whom they minister, that believers may increase in knowledge and grow in grace, that isolated groups may be kept steadfast.

1943 *Glad Tidings*: January, pp. 22, 25; March, p. 116; April, p. 148; July-August, p. 224.

1944 *Glad Tidings*: April, p. 147; June, p. 241; July-August, pp. 271, 287.

—*E. Mathieson.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

FROM time to time this fall and winter this page will be used for the particular benefit of those groups that intend to follow the new 1944-45 study, *All Asia.* As we have promised in the study outline, this material will serve as extra information and may be useful for the "workshops", so plan to save it for your study meetings. In connection with the subject for Meeting One, we give this month

Some Facts About Post-War Planning in Asia

Situation to-day—The war goes on in the Pacific and a great deal of the area covered in our study is still in Japanese hands. Here are some facts to consider in thinking about what is going to happen in many of these countries after the war. For one thing, there is the obvious fact of the great loss of life and almost total destruction of property. Whole towns and cities with their buildings have been destroyed and institutions and public services dispersed, and the people have also disappeared. There will be much work for the Church to do in co-operation with governments, but such rehabilitation work will no longer have for its resources large fortunes like the Rockefeller or Carnegie Institutes but will depend to a great extent on the moderate contributions of people like ourselves.

Secondly, the Westerner will no longer be considered superior because of his race. This will mean that in future when missionary work is resumed in Asia missionaries from the older churches will work shoulder to shoulder with leaders of the younger churches. Missionaries and nationals will accept responsibilities on an equal basis and will co-operate in the work that must be done.

The voice of the Church—But no country in these days can live to itself. One of the post-war tasks will be to find the balance between the interests of each country and the welfare of all, so that harmony and good will may prevail. This is a place where the Christian Church has already done something to help. In many Asiatic countries, National Christian Councils have been formed. These Councils are primarily for the purpose of co-ordinating regional and denominational Christian activities but among their members are men and women of wide knowledge and superior training who are giving important national leadership to their countries. These, in turn, are members of the International Missionary Council, whose headquarters are in London and New York. We on this continent are linked to this vast organization through the Foreign Missions Conference of North America. Since the war this Conference has been of great practical service to the State Department at Washington, as all details pertaining to the return and safety of missionaries and complications in regard to mission property are dealt with through this source.

Other agencies for united action in matters of common interest in the church are: The World Council of Churches, the Christian Medical Council for Overseas Work, The Christian Rural Fellowship, The World's Sunday School Association, etc. These are great international Christian projects and none of them would be possible were it not for the church member at home. Because you belong to a church, you are able, through your denomination and through the widening circles of these various world fellowship agencies, to reach out to Asia, even into all the world. —*T.N.*

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

EVERY year we find to our sorrow that many leaders, for one reason or another, have given up their groups. In some cases the work is immediately taken over by someone else, but quite often we receive the discouraging report that the group has disbanded for lack of a leader.

It is always a pity when a worker gives up without having a satisfactory reason for so doing. It is apt to make the very impressionable ''teen-agers'' wonder if, after all, our work can be of such importance when Miss T., whom they adored, gave up leadership in her group simply because she preferred to do something less exacting. (Of course, the girls do not always understand the real reasons that have made it necessary for their leader to give up.)

Sometimes, however, one must give up the leadership. When a leader must resign, could she not try to secure a new leader, so that the continuity of the group might not be disturbed? She knows perhaps better than any other the kind of leader that her group needs. Could she not try to interest one who she knows would be suitable, and have her come to the meetings for a few weeks, so that they might work together before the new leader has to assume the full responsibility. The advantages of this arrangement are manifold.

When the retiring leader fails to secure a successor, the task of finding a new leader should be assumed by the Auxiliary Executive—or it might be assumed by the Young Women's group, if there is one. In the case of a C.G.I.T. group, however, the responsibility is shared with the Superintendent of the Sunday School. We believe that if greater care were taken at this point and those responsible would study the situation, thoroughly and prayerfully, recognizing and accepting their duty as Church leaders to the youth of the Church, many unfortunate situations would be avoided. That the Sunday School and the Women's Missionary Society share a very real responsibility in the work of our C.G.I.T. groups is a fact not always recognized by these organizations.

The next step is to select and approach the person considered most desirable. We suggest that a public appeal, such as an announcement in church, be avoided. A personal appeal to one who is believed to possess the qualities necessary for leadership is most likely to meet with success.

To one who is looking for a leader we would say—make sure before visiting a ''prospect'' that you thoroughly understand the whole situation yourself, know all about the girls' organization, its aims, the type of programme, and its duties. You will no doubt have visited the girls' group and so are familiar with the type of meeting. Take with you all the information and literature you can that might help a new leader. If you write to the office, material will be sent to you. It might be well to have your Auxiliary get a copy of the current Mission Study for girls' groups with all its wealth of helpful material, so that you might leave it with the person you hope to interest. Make her feel that, should she accept, you will stand by her—and make sure that you do all that is possible to help her. Tell her that our Girls' Work Secretary is always ready to help with her problems—she need only ask for assistance. And the Presbyterial Girls' Organizations Secretary, too, should be a tower of strength to the leaders in her district. Help her to realize that our girls' groups are an important part of our missionary family, each member of which really cares and is anxious to help the others.

If you have no group in your church, because of lack of a leader, won't you in this way try to interest some suitable person? There are few communities that have no people with fine qualities for leadership, but often we do not make sufficient effort to interest them in this fine work. When you are going to ask some one to take charge of a group know what would be expected of her and go thoroughly prepared to discuss it.

We feel that if Auxiliary Executives, Senior or Young Women's, would accept this part of their work as conscientiously as they do the work in the Auxiliaries, we would not have so many groups without leaders. Are you doing everything in your power for the girls in your church?

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

Dear Mission Band Leaders:

GREETINGS! We hope that by the time this issue of *The Glad Tidings* arrives you will all have begun your fall work, and that you are already enjoying the Orphaned Mission tales in *Beyond the Blue Pacific.*

Miss Ada Adams' many friends and acquaintances in our Western Division will be sorry to know that she is no longer our Children's Work Secretary. Miss Adams has completed almost seventeen years' service under our Women's Missionary Society; for most of that time she served as a missionary in Formosa but for the last three years she has been our Children's Work Secretary. Now, however, she is leaving, in order to do specialized children's work in St. Andrew's Church, Fort William. We trust that she may find real satisfaction in her work there.

Miss Lily Macarthur.

Our new Secretary, Miss Lily Macarthur, needs no introduction to the members of our Women's Missionary Society. Beginning as a port worker at Quebec, she has served as deaconess in Regina, Sask., at Kirkland Lake, Ont., and at Val d'Or, Que. In the spring of last year she was appointed to Brantford, Ont., as part-time deaconess in Knox Church and part-time worker under the Co-operating Committee among wives and children of men in the services and war workers who have come there from other parts of the country. Wherever she has served, Miss Macarthur has been particularly interested in children's work and highly successful in it. This new work that she has now been asked to undertake she will, we feel sure, carry on in the same devoted spirit as before. We covet your prayers and co-operation for Miss Macarthur as she enters on her new duties.

Yours very sincerely,

—*Margaret W. Ferguson.*

PROVINCIAL NEWS

MANITOBA

Mrs. W. S. Nairn, 523 S. Vickers St., Fort William, Ont., Press Secretary

THE Provincial Board was sorry to lose the Recording Secretary, Mrs. George Thomson, in June when her husband was transferred to Brantford, Ont. The members of the Board in Winnipeg met at a luncheon in honour of Mrs. Thomson, and presented her with a leather-bound copy of the Book of Praise, expressing their regret at her departure from the Provincial.

At the end of July the Provincial also said good-bye to Mrs. H. White, the Provincial *Glad Tidings* Secretary, who so recently had come to Winnipeg. Mrs. White will perhaps be best remembered for her splendid work as Provincial Mission Band Secretary and for her untiring service in the actual Mission Band work in the Bands at Elphinstone and on the Indian Reserve. Since 1925 she has been one of Manitoba's outstanding workers. At a tea in her honour, the Board bade her farewell and presented her with a purse. After expressing her thanks, Mrs. White led in prayer, commending the work of the Board to our Heavenly Father. Mrs. White has gone to live in British Columbia.

ONTARIO

Mrs. J. R. Hill, 250 Cooper Street, Ottawa, Press Secretary

THIS month we count each blessing, seek a method of expressing all our love and gratitude in one Thanksgiving song: in humble consecration, we would offer our donation, then add a gladsome overflow, to carry it along.

Barrie — The Jubilee church hall, Stayner, was the setting for a most attractive Home Helpers gathering. The Auxiliary Home Helpers Secretary, Mrs. M. Anderson, presided, and Mrs. N. R. D. Sinclair, Presbyterial Secretary, in a message of hope and encouragement, pointed out that, though at times our gifts and talents may seem small, yet to the faithful God will give a crown of life. Mrs. William Kerr spoke on our mission schools in the Bhil field. Mrs. William Dickie and Mrs. John Riseborough led in the worship service. Special music was provided by Mrs. R. McNabb, Mrs. C. E. Bannerman and Mission Band members with Mrs. R. J.

Allen and Mrs. L. Walker as accompanists.

Brockville—St. Paul's Mission Band, Kemptville, which was organized by the mother of Mrs. C. Robertson, Provincial Mission Band Secretary, recently celebrated its 49th anniversary. The children presented an interesting programme. Seals and certificates were given, including one given by the Goforth group. The senior Auxiliary assisted.

At Cardinal the Mission Bands of the Presbyterial held a picnic supper and rally, arranged by Mrs. Robertson. Those present will not forget Miss Ruth Quinn's presentation of home life and medical work in India, and the application of the Gospel message. Miss Quinn used flannel ''cut-outs'' of people and buildings against suitable blackboard.

The sectional meeting for the Brockville district was held at Lansdowne, with Mrs. M. W. Heslip of Prescott presiding. Good reports came from all organizations. Miss Kellock, in her address, stressed the responsibility of the individual. The Rev. M. W. Heslip brought a message from the General Assembly.

Hamilton — The Auxiliary, active members and Home Helpers, together with the Girls' Auxiliary of St. Andrew's Church, Beamsville, sponsored a ''Garden Tea'' at the Manse. This happy affair was most successful. The guests, among whom were friends from outside places, were welcomed by the Rev. Stuart Woods and Mrs. Woods. Highlights of the gathering were the address given by Mrs. Woods, in which she told how the Women's Missionary Society is ''keeping step with the new day'', and the special honour members and friends paid to their leader, Mrs. A. C. McArthur. Mrs. C. H. Prudhomme and Miss Lois Stevens referred particularly to Mrs. McArthur's kindly understanding, her fine qualities of mind and heart, and her service.

Huron—Mrs. William Sillery, Exeter, welcomed to her home the members of Caven Auxiliary, active and Home Helpers. Mrs. H. G. Strang presided and Miss L. Jeckell reported on the Presbyterial Executive meeting in Clinton and the Provincial meeting at Hamilton. The financial report was exceptionally good. Mrs. Alvin Moir spoke on ''Current Events'' and Mrs. Earl Mitchell presented a study on our missions in India; other Home Helpers also took part in the programme. The opening worship period was led by Mrs. Saunders. The meeting was specially honoured by the presence of Mrs. Christie, aged 93, who is a charter member.

At the Goderich Auxiliary meeting, to which Home Helpers were invited, lantern slides were shown on ''Pioneer Work in the New North''. These were particularly interesting to the members, as Miss Hazel Macdonald, pioneer deaconess at Pouce Coupé, and Miss Lily Macarthur at Kirkland Lake both belonged to Knox Church, Goderich. Members of the Canadian Girls in Training group assisted.

Kingston—The summer rally of the Presbyterial's eastern section was held in St. John's Church, Pittsburg. Mrs. George Darling presided. The minister, the Rev. A. E. Cameron, warmly welcomed the delegates, and the Rev. J. Forbes Wedderburn, Moderator of Presbytery, who brought greetings, urged his hearers to grasp the opportunity before them and go forth with fresh hope and inspiration. Mrs. Watson told of the Provincial meeting in Hamilton. A warm discussion on departmental work was a feature of the meeting.

The May Carruthers Mission Band, Belleville, won the banner, with the Roslin Willing Workers Band a good second, at the rally held in St. Andrew's Church, Belleville. Mrs. Walker, Presbyterial Secretary, presided. Miss Ruth Quinn gave a graphic account of life in India. Each Band had a part in the programme.

Lindsay—Mrs. H. C. McKellar, Provincial President, was the speaker at the semi-annual meeting at the Presbyterial. Basing her remarks on the text, ''They that wait upon the Lord shall renew their strength'', she said that women have to take their share of responsibility and urged that they make more use of the Church's open door; the very life of the Church depends upon a missionary programme. Miss Margaret Oliver, who presided, expressed appreciation of the loving service of the late Miss Belle Carter of Beaverton. Mrs. C. Veale, Argyle, and Mrs. Johnston, Uxbridge, presented highlights of the Hamilton meetings. Mrs. J. F. Brabazon reported a substantial increase in givings.

Sarnia—Sectional meetings were held during the week of June 20th to 28th, at Beechwood, Aberarder, Alvinston, and Petrolia. Reports indicate that there was a splendid feeling of fellowship and worship, and that the meetings were a blessing to all who attended. Miss Ruby Walker, deaconess at Sarnia, was the speaker, and at each meeting she brought a very special message on the needs of the Church to-day; she stressed the necessity of prayer, more Bible study, worship, and active service by the members of the Church. She also related many of her experiences as a deaconess in Western Canada. Mrs. R. S. Burnham gave a report on the Hamilton meetings. Interesting devotional periods and musical numbers contributed to the success of each meeting.

Toronto—The Presbyterial held sectional meetings at Woodbridge, Oakville, Brampton, West Hill, Markham and Richmond Hill. The speakers were Mrs. W. M. Hall, Presbyterial President, Miss Laura Pelton, Miss Ada Adams, Miss Louise Reith, Mrs. K. B. Schroeder, Dr. W. R. Quinn, and Mrs. A. J. Stewart.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA,
PRESS SECRETARY

PRINCE Albert Presbyterial — The Presbyterial held two sectional meetings, Mrs. J. Williamson presiding at both. The eastern meeting was held in June in St. Andrew's Church, Tisdale, with delegates present from Prince Albert, Melfort, Sylvania, Carragana, and Tisdale Junior and Senior Auxiliaries. ''The Vision and the Challenge'' was the theme of the programme, arranged by the vice-president, Mrs. T. White of Tisdale. Morning and afternoon sessions were opened by prayers of Intercession for King and country. In the morning devotions Mr. A. Currie, student minister at Sylvania, took as his subject ''The Vision'' (John 4:35), and at the afternoon session Mrs. H. H. White, Melfort, spoke on ''The Challenge'' (Mark 16:15). Miss Orra Hunt, deaconess at large, explained the organization of the Women's Missionary Society. Closing devotions were taken by Mrs. Ida McKechnie, Tisdale.

For the western sectional meeting in July thirty-eight delegates met at the home of Mrs. G. N. Buchanan, Weirdale. The theme for this meeting was ‘‘The measure of our worth to God and to others’’. Mrs. A. L. Chesley, Shipman, and Mrs. F. Sinkiewicz, Meath Park, led in the devotions. Miss Hunt told of the work and training of deaconesses at the Training School in Toronto and Mrs. K. L. Horton, Prince Albert, gave an address based on Psalm 119: 105-112. The closing devotions were taken by Mrs. J. T. Morgan, Prince Albert. Greetings were brought from the Presbytery and the Weirdale Church at the luncheon hour.

Treasurer's Statement

July-August, 1944

RECEIPTS:

Refund from Weirdale Nursing Home	$ 79.59
Lousana Church, Alta., Miss Judd's Services	47.97
Trenville Church, Alta., Miss Judd's Services	23.79
Cecilia Jeffrey Government Grant	6,584.31
Birtle Government Grant	5,337.70
Miss E. Henderson, ‘‘Christian Literature for China’’	25.00
Refund on Miss Pelton's Expenses	43.30
‘‘Lamplighters Group’’, St. Enoch's Church, Hamilton, ‘‘Miss D. Douglas, British Guiana’’	8.75
Income Tax received from worker	16.75
PROVINCIAL GIVINGS:	
Alberta	194.00
British Columbia	400.00
British Columbia, Supplies	202.35
Saskatchewan	394.04
Saskatchewan, Supplies	56.90
Ontario	10,900.00
Ontario, Supplies	1,300.00
	$25,614.45

DISBURSEMENTS:

Hospitals:	
Weirdale	$ 20.00
Canora	221.81
Rocky Mountain House	590.00
Chinese in Canada	1,838.54
Indian Schools:	
Birtle	308.32
Birtle Government Grant	3,629.55
Cecilia Jeffrey	308.32
Cecilia Jeffrey Government Grant	3,171.53
Saskatoon	150.00
Supplies, Provincial	1,064.86
India:	
Bhil Field	347.41
Jhansi Field	135.00
China	75.00
British Guiana	340.00
Publications	1,178.30
Deaconesses	4,881.90
Organization	1,194.86
French Work	151.66
Children's Centre	266.57
Council Expense	2,480.58
Exchange	11.12
Taxes	10.47
Miss Anderson's Expenses to British Guiana	440.43
Life Membership	13.34
Deputation	26.00
Administration	1,065.25
Candidate	5.00
Insurance	25.92
	$23,951.74

RESERVE FUNDS:

RECEIPTS:

Pension Fund—	
Interest	$ 118.56
Legacy Fund—	
Estate of Miss Agnes Malcolm, Toronto	1,677.10
Estate of John Darling, through Maitland Presbyterial	500.00
Estate of Mrs. Ella Violet Thomson, Toronto	1,975.24
Payment on Toronto Residence	25.00
Interest	34.23
Sustaining Fund—	
Interest	162.50
St. Andrew's Church, Geraldton, Ont., Payment on loan	150.00
Special Fund—	
Interest	121.50
Canora Hospital	4,792.68
Payment on Prince Albert Residence	99.75
Payment on Weirdale Hospital accounts	34.50
Overseas Fund—	
Interest	60.00
	$9,751.06

DISBURSEMENTS

Legacy Fund—	
Elmwood Church, Winnipeg, Man.	$1,355.00
Special Fund—	
Saskatoon Residence	280.00
Car for British Guiana	1,650.00
Option on Camp site for Synod of Montreal and Ottawa	500.00
Children's Centre, Vancouver	544.56
	$4,329.56

(Mrs. Daniel) Helen M. Strachan, *Treasurer.*

New Organizations

British Columbia

Kamloops-Okanagan Presbyterial—Mission Band, Vernon.

Westminster Presbyterial—Mission Band, Knox, Sapperton—Leader, Mrs. W. J. Allen, 407 E. Columbia St., New Westminster. Explorers Group, St. Aidan's, New Westminster—Leader, Mrs. W. McGee, 1210 Nanaimo St. Mission Band, St. Andrew's, North Vancouver—Leader, Miss C. Diffin, 3511 West 32nd Ave., Vancouver. Two Mission Bands, Richmond, Vancouver—Leaders, Mrs. James Hyde, 8464 Adera St.; Mrs. A. J. Middleton, 1735 W. 62nd, Vancouver; Mrs. G. A. Grauer, Eburne.

Ontario

London Presbyterial—Mission Band, Belton—Leaders, Mrs. John Bradshaw and Mrs. Young.

Saskatchewan

Prince Albert Presbyterial—Auxiliary, McKague—Pres., Mrs. Downie; Sec.-Treas., Mrs. Bowe.

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Orangeville Presbyterial—Student Secretary, Mrs. Alex MacLachlan, Hillsburgh.

Stratford Presbyterial—Exchange Secretary, Mrs. J. L. Holmes, 70 Mornington St., Stratford.

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Young Women's Study—ALL ASIA—with programme outlines	1.00
Girls' Study—WIGWAM TRAILS—Our Church's work among the Indians of Canada	.50
Mission Band Study—BEYOND THE BLUE PACIFIC (See September *Glad Tidings*, p. 343.)	.65

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Vol. XX NOVEMBER 1944 No. 11

THE GLAD TIDINGS

NEC TAMEN CONSUMEBATUR

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of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XX TORONTO, NOVEMBER 1944 No. 11

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Mrs. J. G. Inkster is the new President of the Women's Missionary Society, Western Division, elected to that office by the Council on September 29th. She succeeds Mrs. McMurrich, who has presided over the affairs of the Society for the past five years. Mrs. Inkster has had long experience in the work of the Society, in Auxiliary, Presbyterial and Provincial, and latterly as a member of the Council Executive and Welcome and Welfare Secretary.

Mrs. Inkster

Attention is called to the new list of officers. Mrs. McMurrich has become the first Vice-President; Mrs. W. A. McLennan, Recording and Corresponding Secretary; Mrs. J. A. McClure, Secretary for Hospitals and Residence; Miss Pelton, Student Secretary. After more than six years as a member of the Board, Mrs. J. A. Hilts, Home Helpers Secretary, has withdrawn because of other work. New members elected are Miss Pelton, Mrs. K. B. Schroeder, who has been for some years Corresponding Secretary of the Ontario Provincial Society, and Mrs. W. M. Hall, for five years President of Toronto Presbyterial.

As we were going to press last month word was received of the sudden death of Mrs. W. H. Fletcher of Toronto. For sixteen years Mrs. Fletcher was a member of the Council Executive; from 1925 to 1939 she was the Supply Secretary, then Assistant Supply Secretary until she resigned from the Board in October 1941.

A message received from Miss Margaret Ramsay tells of her arrival at Georgetown, British Guiana, on October 8th. At the Council Meeting Mrs. Pae announced the receipt of a cable telling of Miss Lily Simpson's safe arrival in India.

Writing to the Secretary late in September, Miss Dorothy Douglas of New Amsterdam, British Guiana, tells how the ''rotating fund'', intended to help girls there get the further training necessary for high school teachers, was already being used. (See page 415.) The missionaries were very glad that the Society had agreed to give money for that purpose. In the meantime, it had seemed so very important to them that at least one girl should be preparing to teach Domestic Science in our High Schools that plans had been made for one of the teachers to take the course at the Carnegie Trade Centre for women. She had been teaching in the Corentyne High School for several years and was anxious to take the course. Now, with some help from the fund, she can do so. When she is teaching again, after the two years' course, she will repay the loan, and the money can then be used to help some one else. It was too late to arrange for a second girl to take further training this year, but next year plans could be made in time.

Miss Anderson, who had come from Georgetown for the Council meeting at New Amsterdam, had stayed over, in order to go up the Corentyne Coast with Miss Douglas. In their two days there they planned to go to four primary schools and eight women's meetings! Mrs. Mackay has taken over three of Miss Douglas' classes at the Berbice High School, but has one primary school and three groups of women, too. Miss Douglas herself has 7 schools, 17 groups of women to visit every month, 3 classes in the Berbice High School, and is Principal of the Corentyne High School—"a very nominal position, except for the money and some special things". On Sunday she has three Sunday Schools and two church services to attend.

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800 — 100 Adelaide St. W.,
Toronto 1, Ontario,
October 11th, 1944.

Dear Fellow Member:

This is a personal letter to each one of you, whether you are a member of the Women's Missionary Society or not, and will tell you of a Peace Thanksgiving Fund that is being launched under the auspices of the Women's Missionary Society.

This Fund will be just what is indicated by its name—a Thanksgiving for the many blessings that have been ours in Canada in these war years. We are asking first for a rededication of ourselves, our life, our service, and our possessions. Then that a Fund of $30,000 be raised as a Thanksgiving offering, the campaign to begin on January 1st, 1945, and end on September 30th, 1946. The theme of the Campaign is to be "Dedication Comparable to the Need".

The purpose of the Fund is to assist in training those who wish to enter the service of the Church and who for financial reasons may not be able to take the specialized training required of them. Dedication Comparable to the Need—the need is great. Every country in Europe, Asia and Africa, when the war is over, will desperately need leadership—and what of Canada?

Is our Church to have a share in this leadership? If so, it is to the youth of our Church in Canada and of the younger Churches overseas that we must look to give this leadership.

Specialized training will be required of them, and this is where this Fund will be of great help. Doctors, nurses, translators, children's workers, public health nurses (all of them evangelists), Bible women, pastors will be needed, with the best equipment we can give them.

This is an investment by you in the youth of our Church in memory of the sacrifices youth has made for you.

So when the committee in your community calls on you for your gifts, be generous and responsive.

"The future belongs to those who prepare for it."

Yours sincerely,

Helen M. Strachan

Convener.

The Council Meeting

THE Council of the Women's Missionary Society, Western Division, met in Wychwood Church, Toronto, September 25th to 29th. Mrs. McMurrich was in the chair at all sessions. The Provincial Societies were represented by the following members: *British Columbia*—Mrs. W. G. Gourlie, Mrs. J. M. Stewart, Mrs. W. D. McLean, Mrs. W. J. Murdoch, Vancouver; *Alberta*—Mrs. R. S. Gibson, Calgary; Mrs. C. H. Chambers, Edmonton; Mrs. A. B. McGorman, Penhold; Mrs. A. L. Gray, Lethbridge; *Saskatchewan*—Mrs. J. A. Sinclair, Miss Helen Horne, Regina; Mrs. H. A. Staveley, Weyburn; Mrs. J. M. Young, Saskatoon; *Manitoba*—Mrs. H. H. Dunwoody, Mrs. J. P. Duffin, Winnipeg; Mrs. J. A. Gray, Brandon; Mrs. C. LeCocq, Fort William; *Quebec*—Mrs. A. M. Hill, Mrs. R. A. Kerr, Westmount; Mrs. J. W. Dougherty, Montreal; Mrs. Wm. Smith, Sherbrooke; *Ontario*—Mrs. H. C. McKellar, Mrs. D. Munro, Mrs. D. Allan, Hamilton; Mrs. H. W. Morgan, Peterborough; Mrs. G. D. Johnston, Brantford; Mrs. C. H. McDougall, Strathroy; Mrs. C. Robertson, Kemptville; Mrs. Harcourt Emra, Ottawa; Mrs. C. W. Maitland, Collingwood; Mrs. H. L. Bennie, Elmira; Mrs. Andrew Logan, Parry Sound; Mrs. R. S. Burnham, Sarnia; Mrs. W. J. Marks, Mrs. W. M. Hall, Toronto.

The Council was greatly indebted to the minister of Wychwood Church, the Rev. A. A. Lowther, and the Session for their courtesy in placing the church at its disposal for the meeting. The members were very grateful, too, to the Wychwood Women's Association for preparing luncheon for them on the four days, and tea in the afternoon.

The opening service of worship was conducted by the Moderator, the Right Rev. A. C. Stewart. He spoke of the Church's great need of young men for the ministry and young women for missionary work, and reminded his hearers of Donald MacKenzie, the young missionary sent out by the Scottish Church to Zorra, and his zeal in carrying the message of God's Word through that district; as a result, more than fifty men from one congregation entered the ministry of our Church, several becoming outstanding missionaries, and four, Moderators. Mr. Stewart appealed to the women to support the effort of the General Assembly to restore family worship in the homes by encouraging the use of the booklet *Every Day*. ''Make the home what it ought to be and the nation will be what it ought to be,'' he said. ''A wonderful opportunity lies before the Church in the days not far off. Our men will be coming back and will be justified in expecting that we have been as faithful at home as they have been in the war. Let us not disappoint them.'' In overseas work, our relation to the Younger Churches will not be the same, but they still need help. ''When those in the Far East turn to us, may God grant that they may find the Light of life.''

Each day's session opened with a service of meditation, led on Tuesday and Wednesday by Dr. James McNeill, D.D., of Parkdale Church, Toronto, who spoke of ''Our Part in the Church's Task To-day''; and on Thursday and Friday by Miss Mabel Cartwright, LL.D., President, Toronto Diocesan Board of the Woman's Auxiliary, whose subject was ''Christian Leadership''. (We hope to make further reference to the messages of Dr. McNeill and Dr. Cartwright in our next number.)

At the Wednesday afternoon session, for overseas work, pictures of the Bhil country and people were shown by the Rev. George P. Bryce, for many years a missoinary in Central India. For the last few years he has been engaged in educational work among the Bhils, and in the story of Dhula as told in pictures one saw the work going on, people being taught to read and leaders trained for work among their own people.

On Friday afternoon Mrs. McMurrich led in a Service of Remembrance, asking all ''to think of members of the Society and its staff who are no longer with us, and to think, too, of members of the Council who have had to resign, but are still with us—from those we still seek inspiration and help, practical and prayerful''.

At the closing session, Mr. Lowther took the chair for the election of officers, and conducted the installation service. To Mrs. McMurrich Mrs. Strachan presented flowers, and, on behalf of the Council and all the members, thanked her for the fine leadership she had given the Society during the last five years.

The Post-War Missionary Task

THE Missionary Task of the Church in the Post-War World was the subject of two addresses at the Thursday evening meeting, by the Rev. J. B. McLaurin, D.D., Secretary of the Baptist Foreign Mission Board, and the Rev. W. A. Cameron, D.D., Secretary of the Board of Missions of our Church.

Dr. McLaurin, one of Canada's foremost missionary leaders, who was for many years a missionary in India, spoke of India, Africa and South America, and conditions under which missionary work is carried forward there. India is still very much affected by two cleavages—between the Government and the Congress Party, and between Hindu and Moslem—and these show little sign of healing. In general, however, there has been a marked change within the last year, and the Congress Party does not seem to be dominating the political situation as before. Gandhi's changed attitude towards the Government and the change in the war situation have caused confusion in their ranks, while the Indian Government shows increasing confidence in relation to the Congress. Then there is the great chasm between Hindu and Moslem, the former demanding a united India and the latter a divided country, with part for the Moslems (Pakistan). In spite of these divisions missionary work is going forward in India. The Church is advancing vigorously along four lines—Evangelism, Ordering of the Church, Literacy, and the Home. Through every department of church and mission life there must be the evangelistic spirit; this is recognized by the leaders and a great effort is being made to render more effective the work of making known the saving power of Jesus Christ. Ordering of the Church—Paul distinguished between the Church and groups of people, Dr. McLaurin said; and he insisted on the ordinances. In India there must be a self-governing Church. For a long time a foreign mission had to take the responsibility, but now there is an Indian Church, in which the missionaries should be helpers. In their Canadian Baptist Mission in India, a great forward step has been taken. There are 40,000 communicant members, and they have their Convention. All money sent from here is now handed over to the Convention of the Indian Church. Missionaries are ex-officio members, but are very much in the minority. It is a great venture, Dr. McLaurin said, and leading Indian Christians recognize the dangers—but ''freedom always goes hand in hand with responsibility''. Begun by the Churches out of a sense of great need, the task of making the people literate has been taken up by the Provincial Governments. Using an adaptation of the Laubach system, thousands of village groups are learning to read. After six weeks' teaching a 13-year-old girl was reading a Gospel story. If the Church is to be strong to face the new day, the members must be literate. ''A literate witness is always more effective, other things being equal.'' There is much emphasis, too, on Christian Home teaching, that the homes of the people may become truly Christian.

It is more difficult to have a general view of Africa, because of its geographical divisions. In Ethiopia, Protestant missionary work is being resumed, the Government is sympathetic, and there is a great opportunity for advance. In North Africa there has been, since the war, ''a distinct hardening of the Arab spirit, and a rising hatred of the Jews''. In Central Africa reports from British Colonies tell of a remarkable development along educational and economic lines, and a desire to co-operate with Missions, but in Belgian and Portuguese territory there is religious discrimination and little sign of progress. The only Canadian Mission is in Angola, Portuguese West Africa, under the United Church of Canada. Yet the opportunities for Christian work are very great. In South Africa the Churches, like the country in general, face the post-war days with confidence. The great problem is still that of race.

Nowhere else in the world is there a greater opportunity or a more attractive field for missionary work than in Latin America, Dr. McLaurin said. The people are very friendly, especially to Canadians; they love freedom, and appreciate every effort to help them. The Baptist Mission in Bolivia is the only Canadian one in South America, outside of British Guiana.

Dr. Cameron spoke of the Younger Churches, and our relation to them. The older Churches that established mission work in other lands are now working with the Churches that have been built up there; more and more are these accepting responsibility. No word has come from Manchuria and Formosa; but the Church had been established there; it may be sorely tried, but it will survive, stronger than before. We look forward to post-war days with the hope that we may again be able to help there, Dr. Cameron said. In China our Church has become one of the co-operating units of the Church of Christ in China. We have no workers there now, but this year the Board of Missions is giving $2,400 to the work in Yunnan province, and has a missionary ready to go. He knew of no nation with greater possibilities, for good or ill, than the great Republic of China; if we have a chance to influence that nation for Christ, he said, we should not let it pass. In British Guiana there has been marked advance, with ten very fine missionaries, several of whom were in Formosa. From the first, educational work has been important on this field; besides the 30 primary schools, there are two High Schools, which afford a real opportunity for the training of leaders, and a Theological College, from which the first class will graduate in December. Seven congregations are now self-supporting. The women's work has made great progress; besides raising money in their groups, the women help in many other ways in the work of the church. In conclusion, Dr. Cameron said that as a Church and a Society we shall continue to work with the Younger Churches. We have been given the Gospel of Jesus Christ as a trust, not to hold but to pass on.

What Shall We Render Unto the Lord for All His Benefits?

IN 1941 the Council, by a standing vote, accepted the following resolution: "Looking forward to a new and brighter day when peace shall once more reign, that the Council Executive be authorized to lay some plan for a fitting thanksgiving by our Presbyterian women, and also to devise some plan for a thank-offering."

The plan suggested by the Finance Committee and approved by the Council Executive was presented to the Council by the Treasurer. It calls first on the women of the Church to rededicate themselves and their service, for "without that all plans that may be made will come to naught".

In devising the plan, the Committee had in mind the young people and their training for the service of the Church—and the great need for more work after the war, and for more workers. It was felt that, while an increasing number of young people are not able to fit themselves for such work without financial assistance, no one should be deprived of the opportunity of serving the Church because he or she cannot afford to take the necessary training.

The suggestion, therefore, was for a *Peace Thanksgiving Fund*—to be used in helping to train workers for the Church, the objective to be $30,000; to be raised by the time of the Council meeting in 1946, but to remain open for special gifts and legacies; and to be raised by our Women's Missionary Society as a Thanksgiving offering from Presbyterian women—not altogether from members of the Society, for all women would like to share in this expression of gratitude.

To maintain its work and advance, our Women's Missionary Society requires more workers—the best it can get and the best trained. In future work overseas missionaries will be working *with* the Younger Churches which, thanks largely to the work of missionaries, are now established in those lands, with well trained leaders of their own; but they still need help. The Fund can be used to provide bursaries for such young people of these Churches as may wish to train as leaders in their own country. Already such help is being asked for in British Guiana.

It will also be used to assist those who are preparing for work in Canada. We are grateful to the Ewart Fund, Mrs. Strachan said, for the financial help that makes it possible to give our overseas missionaries special training.

[Mrs. Strachan here asked Miss Pelton to tell of some of the needs there might be in future mission work of the Churches. Among others, Miss Pelton said, there would be openings for: a teacher with a knowledge of music (for British Guiana); nurses, some qualified for hospital administration or public health work; doctors, pharmacists; evangelists; writers; teachers, for various types of schools; directors of nursery schools; deaconesses, equipped for different kinds of work; institutional workers.]

As the new Fund would be a trust fund, it was suggested that it should be launched by the Treasurer, from the office, information being sent to all branches.

The Council heartily approved of the plan outlined by Mrs. Strachan, representatives of the several Provincial Societies expressing confidence that the Peace Thanksgiving Fund would receive the enthusiastic support of all members.

Missionary and Deaconess Training School

THE great need of the Church for more trained workers was emphasized by Mrs. G. D. Ralston, Principal of the Missionary and Deaconess Training School. Again and again at the General Assembly this need had been stressed, she said—the need for more young men in the ministry, and for young men and women in the many other fields of service. Young people should be training now, to take advantage of the great opportunities before the Church at the present time and the even greater ones of the coming days. Among young people at home and among men and women in the Forces were those who might be brought into the service of the Church. Mrs. Ralston appealed to the women present from the six Provincials to put the work of the Church before the young people, and to let her know of any girls who might consider coming to the Training School.

In their work at the School they were handicapped by lack of space. The present lecture-room is not large enough. They also need a recreation room, an auditorium, and a chapel. In spite of the higher standing required and the longer course there are each year more students in training. Mrs. Ralston emphasized the need for girls with adequate intellectual training and practical ability; they must have an understanding of people, too, and be physically able for the work, but most important is personal consecration and devotion. In the course of study the most important place is given to the study of the Bible, with two courses on the Old Testament, and two on the New Testament. In view of the new field opening up, calling for skilled leadership in religious education, she would stress the advantage of students taking the combined University and deaconess training course.

FINANCES

Mrs. Strachan reminded the members that for the first time in several years the Provincial Societies had in 1943 gone beyond the estimate in their givings. As usual at the end of January, when all money was in, grants were made. The salaries of missionaries who had served 15 years or over were increased. An additional grant of $100 was given to the British and Foreign Bible Society and to European ministers in Britain; $500 was given for Chinese War Relief; $200 to the Vellore Medical College, India; and $25 to Russian War Relief. To the Overseas Trust Fund (to help open up work again) $3,192 was transferred, and $1,000 to the Pension Fund, and $2,200 set aside from the General Fund to bring the Fund for War Services up to $5,000. The balance on hand was required to carry the work during the first months of the year, when receipts were low.

All work is more expensive now, but this is no time for the Christian Church to withdraw, Mrs. Strachan said. An opportunity lost now will not come again. ''It will be the Christian Church that will have to help solve many of the world's problems. The question in regard to any work should be: Is it worthy? Is it going to help further the Kingdom of God?''

Were it not for the *Trust Funds,* much of the Society's work could not have been established. To send missionaries out to their fields in these days money had to be taken from the Overseas Trust Fund. A larger contribution was made this year to camp work, the Executive being thoroughly convinced of the value of this effort for the young people: $1,500 was given for the Buena Vista Camp in Saskatchewan and $950 for repairs at the Shoal Lake Camp—the $100 rent received was handed back to the Manitoba Synod's Camp Committee; the property adjoining the Synod's camp at Sylvan Lake, Alberta, was bought for $2,000 and given over to be used for camps for Alberta young people; and help to the extent of $2,500 had been promised towards the purchase of camp property for the Synod of Montreal and Ottawa. The members were urged to encourage the camps in their provinces, remembering that they were for the use of the Church, that young people and adults might be brought into closer relationship with the work of the Church. Nearly $48,000 had been realized from the sale of the Hugh Waddell Memorial Hospital (from the property, back accounts and government grants), and about $1,800 more would come from the municipalities. That money can be spent to meet needs in other places; there is great need for extension work in both East and West. A new venture was the opening of the Children's Centre in

Vancouver. A house was bought and furnished and a worker put in charge. This was undertaken not only for a nursery school for children, but as a means of getting in touch with people outside the churches. Part of the house is rented, and the amount received in rent and fees is sufficient for the running expenses of the Centre.

In the *Supply Fund* there was $3,987; so far this year $3,918 had been spent. Money would be needed for the Girls' Centre to be opened in Toronto. The Board of Missions was giving the property, that the Women's Missionary Society might carry on this work under the Presbytery of Toronto; but the house had to be put in order and equipped. The Supply Fund, members were reminded, was set up from the Supply money sent in by the Provincials—*all* supply money goes into that Fund, and cannot be transferred to any other. There was $23,402 in the *Overseas Trust Fund*—some was used for the travelling expenses of Miss Anderson and Miss Simpson. After the purchase of various properties, the *Special Fund* stands at $50,896; this includes $48,000 from Canora. The *Sustaining Fund* now stands at $29,362. The Geraldton Church loan has been repaid, and the Ukrainian Church in Toronto paid their interest and reduced the principal. The *Pension Fund* has been built up through the years until it now stands at $55,044. The yearly interest of $2,000 is more than enough to pay the Women's Missionary Society's rates for those connected with this Fund. For the *Legacy Fund* $4,939 has been received this year. Towards the new church at Triumph in British Guiana $750 was paid, and $2,024 for the purchase and repair of the Elmwood Church, Winnipeg.

All in the Society and in the Church must do some rethinking of Missions, Mrs. Strachan said in concluding her report—thinking from the point of view of the world, and a new order of things. There must be a new note of appeal and of challenge to the young people of the Church. The motive of missionary work, the purpose, and the Leader remain the same, but new methods may be needed. ''Let us try to recapture the spirit of adventure that characterized our forefathers—and launch out into the deep, with not too many people standing on the shore hanging on to the ropes.''

THE ESTIMATES

On Thursday morning Mrs. Strachan presented the estimates for 1945, as prepared by the Finance Committee. These call for $150,000, an increase of $5,000. After laying the whole work before the Council, the Treasurer asked that the members of the Women's Missionary Society, putting first things first and all working together for the extension of Christ's Kingdom, should make 1945 a year of rededication, of themselves, their lives, and their possessions.

The estimates were unanimously accepted by the Council, and deep appreciation of Mrs. Strachan's services as the Society's Treasurer was expressed by the President and other members.

It was agreed, on recommendation of the Finance Committee: that at the end of the year a sufficient sum should be set aside to bring the War Services Fund up to $5,000; that the same auditors should be appointed; that the suggested allocations for the Provincials should be accepted.

NOTE: The estimates will be published in the January *Glad Tidings.*

CANDIDATES

As Candidates Secretary, Mrs. McMurrich said, she had interviewed many fine young women. Some had not yet finished their training, some could not be released from work in which they were now engaged, but might join the Society's staff later. The Candidates Committee, she explained, receives applications, makes selections, and recommends appointments, which are made by the Board. An endeavour is made to fill the needs of the work by letting these be known through *The Glad Tidings* and *The Presbyterian Record* and by personal contact. The Committee needs the help of all members—in interesting the young people of the Church and letting the Candidates Secretary know of any who might consider giving themselves to the work. Wherever possible, they should be put in touch with her early.

Miss Kathleen Stewart, it was hoped, would still go to China, where she was to have served ''for the duration'' with the Friends' Ambulance Unit; but in the meantime she had been appointed to Rocky Mountain House, where as nurse and deaconess she would fill a real need.

From the Ewart Fund help could be given candidates who were training for overseas service. The new Thanksgiving Fund would make it possible to help others. Every effort should be made, Mrs. McMurrich said, to widen the interest in missionary work, so that in the years to come there may be no lack of consecrated young women to carry on the work.

DEACONESS DEPARTMENT

The deaconesses were all continuing their work enthusiastically, realizing that it was more necessary than ever at this time, Mrs. Warren said. She told of going one day to a Sanatorium with a deaconess who, with the help of a young minister, had succeeded in getting a Sunday School started there. That day eight eager children under five years of age came into the ward and the deaconess taught them, while in another ward the minister taught the older ones. Another deaconess did not take her holiday in the summer, but stayed on the field to carry on the work of two churches, as the minister was ill. Another organized a children's choir, which takes part in special services. Several deaconesses conducted Vacation Bible Schools—one had 110 children and another 75. The members were asked to remember the hospital visitor as she seeks to bring comfort to the patients in the hospitals in these difficult days. There have been three changes this year among the deaconesses in Ontario and Quebec. In May Miss Helen Ross was transferred to Sherbrooke, where she is doing excellent work under the Presbytery of Quebec; Miss Ruby Walker left Sarnia at the end of July, to go to Regina; and Miss Lily Macarthur, who had been in Brantford, was appointed Children's Work Secretary. Very much appreciated was the work of two students during the summer months—Miss Margaret McKay at Val d'Or and Miss Zena Cavana at Fairbank and Mount Dennis. The three workers serving under the Co-operating Committee have done good work among women and girls in war industries. Much of the success of such work, Mrs. Warren said, depends on the interest of the women in the locality. More deaconesses are very much needed. She had received requests for two, but there are no deaconesses available.

Reporting on the work in the four western provinces Mrs. Mitchell, too, emphasized the need for more workers. There were very few, indeed, for such an extensive territory. The Society is glad, however, to provide some Christian leadership through the deaconesses. Every deaconess in these provinces had one or more Vacation Schools, and many had camps as well. Referring to the great need for leadership, Mrs. Mitchell urged the members to help the deaconesses get leaders. She had hoped there would be no changes this year, then three deaconesses withdrew. Miss Hazel Macdonald, who had done a wonderful work in Alberta and Manitoba, was granted leave of absence to take further studies; and Miss Ruth Heighton and Miss Grace Irvine resigned. Miss Ramsay was appointed to British Guiana, and Miss Walker has taken her place in Regina. But, as there are no deaconesses available at present, the Society cannot replace others, or make the appointments Presbyteries are asking for. Mrs. Mitchell paid high tribute to the work of all the deaconesses, and to that of the two students, Miss Judd and Miss Shaw, who served during the summer months, the former under the Presbytery of Red Deer and the latter under the Presbytery of Moose Jaw. The greatest problem, she said, was to get deaconesses and she urged the members of the Council to try to find girls who would come to the Training School to prepare for deaconess work—"The need for Christian work is overwhelming". In closing, Mrs. Mitchell asked that Presbyterial Presidents co-operate more closely with the deaconesses in their districts.

THE INDIAN SCHOOLS

One of the tribes near *Rocky Mountain House,* Alberta, signed Treaty this year, Miss Lang reported, but as the other tribe has not signed the Department cannot yet proceed with a new school there.

On the *Mistawasis Reserve* in Saskatchewan the women have been learning to use the loom that was sent out last year. It is expected that the instructor will return to teach pattern weaving. Gladys Dreaver, who joined the C.W.A.C., is in Ottawa. Helen Johnston is taking high school work at Birtle. She hopes to obtain matriculation standing, which is required for the Mothercraft course.

A successful year was reported at *Birtle,* Manitoba. Eleven pupils graduated. The girls wore dresses made by themselves. The three-year course in sewing was completed in two years and the standard of the work was high. The boys who were apprenticed to tradesmen in the town proved themselves dependable. Miss Lang expressed regret that Miss Harriet Rodger had resigned, but her influence, she said, would remain and she would continue to take a kindly interest in the children. Miss May Kenny, the Senior teacher, was commended by the Inspector for her good work. The farm and garden crops were large, but scarcity of help was hindering the harvesting.

The *Cecilia Jeffrey School,* Kenora, Ont., also reported a good year. The school won many prizes at the Brandon Fair. Mrs. Douglas was again teaching the Senior classes. Miss Janet Carruthers, who underwent a serious operation during the holidays, was well on the way to recovery and expected to return on October 1st. Mrs. Dunwoody visited the school on her way to Toronto and reported that the building was in spotless condition, and the children looked well and happy. Articles made by the girls—a uniform, apron, slip, tea cloth and socks—were exhibited; the work was beautifully done.

The difficulty in keeping the staff positions filled had added greatly to the responsibilities of the Principals in both the Birtle and Cecilia Jeffrey Schools. The Society was very fortunate, the Secretary said, to have Mr. and Mrs. Webb and Mr. and Mrs. Pitts at these schools.

CHINESE IN CANADA

In all centres the work was progressing, Mrs. Ferrier reported. In the past Chinese here expected to return to China—hence their insistence on having the children taught the Chinese language. Since the war the situation has changed. Canadian-born Chinese are now able to get good positions in this country. In Montreal, where a congregation was formed a year ago, very definite progress is being made. In June three elders were ordained. Seven children from the Kindergarten went on to public school this year. The majority of the 48 children at the Vacation School were Chinese, and three Chinese boys who were sent to the Quebec Pioneer Camp have interested others. The Young People's work is particularly successful; some McGill students take an active part. Five young Chinese teach in the Sunday School. In Toronto 36 Chinese children enrolled at their Vacation Bible School, and the average attendance was 28. The women and children who went to the Grimsby Camp enjoyed the holiday very much. The Chinese congregation in Vancouver renovated their church building, at an approximate cost of $500. The Chinese school is now held at one end of the hall, while the other end has been fitted up for the kindergarten—a boys' class painting the chairs and Mr. Smith making two racks so that each child would have a place for towel, soap and toothbrush. About 20 children will complete the work next June. At the Communion service in September two new Chinese elders were ordained, and the Rev. Mr. Kwan's two little grandsons were baptized; at the previous Communion service the Rev. K. H. Yeung's granddaughter was baptized. ''Thus we see Christian families being established in Vancouver'', said Mrs. Ferrier. About 36 children attended the Vacation School, which was a ''Troop School'', in which all pupils were ''soldiers of Jesus Christ.'' The Chinese congregation in Victoria is doing well, and has undertaken to pay $200 towards their minister's salary. All organizations are carrying on successfully. In August Miss Lee had 16 in her Chinese classes, and 74 had enrolled for the classes she and Mr. Leung hold during the year. Eleven attended the Vacation School regularly.

Mrs. Ferrier also told of the coming of Miss Alice Gee of Ottawa to Toronto to complete her secondary school work. Miss Gee's father was the first Chinese elder in Canada, and her sister is president of the Chinese Young Women's Auxiliary in Victoria.

HOSPITALS AND RESIDENCE

Since Mrs. Shortt left, Mrs. McLennan had been attending to the correspondence regarding the hospitals and the Saskatoon Residence. Referring to the latter, the only Residence now maintained by our Society, she spoke with deep appreciation of Mrs. C. P. Young's services as Superintendent. When she had to leave at the end of the year, they found in Mrs. J. H. Cameron an efficient, capable successor. This year

106 attended the Summer School, which is held in July at the Residence—85 lived in the Residence, and 24 boys found accommodation at the Y.M.C.A. This fall the house is filled. It has been felt, however, that more Presbyterian girls should take advantage of the Residence, and an effort is being made to make it better known throughout the Presbyterian congregations in Saskatchewan.

The Weirdale Nursing Home had been temporarily closed because there was no doctor there at present. To Miss Lyons' efficient management and her service to the community Mrs. McLennan paid tribute. The Rocky Mountain House Hospital has been busy, but the shortage of nurses presents a serious problem for Miss Hermanson, the Superintendent, and the Society. In the meantime Miss Kathleen Stewart has been appointed to Rocky Mountain House as part-time nurse and part-time deaconess, thus fulfilling the idea Miss Hermanson has always had, of linking up the hospital with the Church and making it a centre of Christian service in the community. When Miss Rollo was there, she gave whatever time she could to church work.

CAMPS

This year there were well attended camps in every province, Mrs. Keefer reported. In British Columbia a new camp was held at White Rock, with 32 girls. A new venture was the leadership training camp at Shoal Lake (for Manitoba Provincial girls) under Miss Webster's direction; the girls who attended were enthusiastic about it, and many returned home to start groups in their congregations. Similar training courses will be held in other provinces next year, it is hoped. In Ontario 110 girls were at Glen Mohr, 100 young people at Kintail, and 75 girls at Iroquois Point; there were 31 at a Quebec camp. Altogether about 1,800 attended Presbyterian camps this year. (Miss Webster had reported that between 600 and 700 Presbyterian teen-age girls attended Presbyterian camps, and many others were at C.G.I.T. camps.) Several adult camps were held, and these were very successful.

Mrs. McMurrich read a letter from the senior girls who attended the first camp at Buena Vista, thanking the Society for making it possible to have that camp.

SUPPLY DEPARTMENT

The new policy in regard to supplies was working out well, Mrs. McClure told the members; she hoped everyone else was as well pleased with the new arrangement as she was. The amount of supply money asked for was based on the membership. There had been a good deal of work this summer in connection with the camps. For the Buena Vista camp $887.98 had been spent; $100 for the French camp; $50 for Iroquois Point; $200 for White Rock; and $61.65 for the Grimsby Camp. In addition, $211.10 was spent on supplies for the manse at Fontenelle, and $195.02 for the Children's Centre, Vancouver; supplies had been sent for the relief of victims of the fire in the Val d'Or district; and $25 given for Russian Relief. Some help was also given Miss Cunningham for her camp. In conclusion, Mrs. McClure called attention to the inconvenience caused the workers when bales were sent to them in July and August, when they are likely to be away from their fields. About the middle of September was suggested as a good time for shipping such bales.

WELCOME AND WELFARE

One of the most important tasks facing the world or the Church to-day is the rehabilitation of men and women returning from the war, and our Society, Mrs. Inkster said, must prepare now for the work to be done. Provision was made in the estimates for the re-opening of port work, when that is possible.

Since the beginning of the war, there has been important work to do in looking after young women moving from place to place, especially those engaged in war industries. Our Society has shared with others in the Co-operative work carried on among the wives and families of service men and women and girls in war industry areas.

A welcome should be given to others, too, and any needed help. Yet practically no increase in Welcome and Welfare work has been reported, although it is known that a great deal more has been done.

Mrs. Inkster displayed a series of very attractive posters that might, she thought, arouse interest in various phases of Welcome and Welfare work. Among them were some with such slogans as—Church Folk and Our Returning Youth; British War Brides—Understanding, Love, Tact; Coming Home to a Youth Movement within the Church; Every Removal Reported—Every Stranger Welcomed; So Far from Home—So Near to You; Welcome to Freedom—Refugees from Europe.

STUDENTS

Reporting for the Student Department, Miss Pelton explained that an effort is made by the Women's Missionary Society to keep students in touch with the Church, and also, as opportunity offers, to present the various vocations for educated young people in the Church. An endeavour should be made to have a Student Secretary in every place where there is a University and other educational institutions. It might be wise to approach one or two students first, and then through them get a small group of students together before trying to get in touch with all the Presbyterian students there. One should get to know them, take an interest in them individually, as friends. Then there might be a little party for them, to which they might bring their friends.

CHINA

There is a great work to be done in China, Mrs. Strachan told the members. At present we have no missionary there, and none can be sent now. The Society contributes $3,700 towards the missionary work the Church of Christ in China is carrying on in Free China. This has been going to Kunming, but now that the congregation there is self-supporting it can be used for work in other districts. Towards the cost of the church at Kunming $1,200 was promised, but the people themselves subscribed the amount needed.

Mrs. Strachan reminded the Council that fourteen Churches and Boards co-operated in the work of the Church of Christ in China, the majority of them Presbyterian, and she commended to the members a booklet just issued by the North American Advisory Committee telling of the origin, nature and task of that Church. Years ago, when Dr. MacBean and Mrs. Burkwall were there, work in Kwangtung and Canton was carried on with the Church of Christ in China. For part of the time Dr. Shoop acted as Treasurer. He was repatriated, but he and his wife have gone back to China and are now in Kunming. Among others with whom the Society had had to do were Dr. A. J. Fisher, who for many years has been a true friend of our Society, Dr. Kepler, Dr. W. H. Clark, and Mr. Copland. Great things are expected from the Chinese Church, Mrs. Strachan said. Our Church has chosen to work with it, not set up a separate field there.

INDIA

Although permission to change the salaries of overseas missionaries was granted thirteen years ago, Mrs. Pae said, it was only done this year. Those who serve for 15 years will get $1,200 a year.

The pictures that Mr. Bryce had shown of the northern Bhil field gave a very good idea, too, of the southern field where our work among the Bhils is carried on.

From Miss Stringer came word that the schools on the Jhansi field were full to overflowing. The 9th class from the Helen Macdonald School is attending the Jhansi city school, where there is a Christian teacher. Eight Bhil girls are attending our school at Jhansi this year, and Jhansi girls are training in the Jobat Hospital on the Bhil field.

Not many changes can be made at this time, but the Society can prepare now to advance when the time is opportune.

BRITISH GUIANA

There are 5,000 children in our schools in British Guiana, Mrs. Pae reported. Six new schools were opened during the year, but there is great need for more new schools and equipment, and for well trained teachers. A car was bought for Miss Douglas, and Mr. Elder was looking for one for Miss Anderson and Miss Ramsay. Miss Anderson reached Georgetown on July 15th in time to be present at the laying of the corner-stone of the new church at Triumph, to which the Society gave $750. Miss Ramsay, who was leaving on October 2nd for British Guiana, would work with Miss Anderson in Georgetown. At New Amsterdam are Miss Douglas and Mrs. Mackay. Mrs. Dickson came home in the summer and Mr. Dickson expects to come on furlough in February. A request was received for a fund to aid students taking a two-year teachers' training course—a ''rotating'' fund, the students to pay back the money, so that it could be used for others. Feeling that this might do much to solve the problem of getting trained teachers and leaders among the East Indians, the Society agreed to help two girls—later the Thanksgiving Fund might make it possible to help others.

CHRISTIAN LITERATURE

A more important place is being given to Christian Literature in the plans of our Society, Mrs. Cherry said, and more money being set aside for that work. Last year $3,533 was given to help provide much needed literature in many countries. In Canada help has been given this year for French and Italian literature, as well as Chinese and the Ukrainian paper, *Evangelical Truth.* Mrs. Cherry pictured some homes in India, China, Africa and other parts of the world, to which such literature as our Society helps to provide may go, to be read by parents and children. Lantern slides showed some of Dr. Laubach's lesson charts, groups and individuals in the Philippines, China and Africa learning to read, a missionary translator at work, and periodicals published in many languages.

INTERNATIONAL

As International Secretary, Miss MacMurchy spoke of the value of the contacts with Women's Missionary Societies of other countries and other Churches. She referred particularly to the Australian Missionary Unions, whose problems are very similar to ours, and to the kindness shown by the people to missionaries stranded in Australia, or delayed there on the way to or from their fields. Relations with Boards in the United States have been very cordial, too. The World Day of Prayer she described as a great international and interdenominational movement; women all over the world unite in its observance, and an endeavour is made to get still more women to take part and have more meetings held.

THE LITERATURE DEPARTMENT

Miss Mathieson, Convener of the Literature Committee, introduced Miss Reith, who as Literature Secretary has charge of the preparation and distribution of study material and of the leaflets asked for, does much of the writing herself, and also reviews books on the Literature Page of *The Glad Tidings.* More literature was being distributed, Miss Reith said, and more interest shown in missionary books. When the leaflet, ''I Shared in this Adventure'', was brought out this year, 10,000 copies were printed at first, then later 10,000 more. About 800 copies of last year's senior study were sold. In answer to questions asked by Miss Mathieson and Miss Pelton, she mentioned some books that had appealed to members, outlined the new study, and showed how the Auxiliary Book-shelf and other books might be used with it. Miss Mathieson gave some suggestions for planning ahead, so that the study might be used to the best advantage, and for getting the best results from an Auxiliary library.

THE GLAD TIDINGS

Evidence of increased interest in such missionary information as can be given in *The Glad Tidings,* and also of a growing sense of need of information, has been one of the encouraging features of the work this year, Miss Mackintosh said. Not only is the magazine being circulated more widely than for some years past but there is reason to believe that it is being *read,* and *used,* to a larger extent. Over 500 more subscriptions have been received in 1944 than in 1943, although the total is still below that of 1939, and about 800 below the 1936 total. While it should be essential for every adult member, active or Home Helper, and every leader of a girls' group or Mission Band to have the magazine, many others in our congregations are interested readers. The editor expressed appreciation of the faithful work of the *Glad Tidings* and Press Secretaries, and stressed the fact that news items for the magazine should be such as to interest and benefit the members at large. Referring to the changes made in the ''set-up'', she suggested that the increased cost could be met by reducing the size of the magazine, that is, taking out the four pages added in 1937; by increasing the subscription rate, from 35 to 40 cents; or by a considerable increase in the number of subscriptions.

VISUAL EDUCATION

In the absence of Mrs. MacEachern because of illness, the Rev. E. H. Johnson, Secretary of the Visual Education Committee, presented the report.

He referred to the expansion of the work of the Committee, formerly known as the Lantern Slide Committee. It was hoped later to have moving pictures. One new set of slides was made last year, two this year—''We Visit the Bhil Field'', largely made from pictures taken by Miss Douglas, with some of Dr. Quinn's and Mrs. Young's, and ''Jhansi City'', for which the Rev. A. A. Lowther was mainly responsible. Another new set is ''Each with His Own Brush''. Four new sets are being prepared.

During the first half of this year 237 sets were distributed, 62 per cent. of last year's total—Quebec 25, Ontario 155, Manitoba 16, Saskatchewan 13, Alberta 12, British Columbia 8.

The Council agreed that a short set on Christian Literature should be secured.

LIBRARY

As each Provincial now looked after its own Library work, there was no Library Secretary, Mrs. McLennan explained, but as Corresponding Secretary she had been receiving reports, attending to the correspondence, receiving and giving suggestions as to the carrying on of the work, and preparing the report. To avoid confusion, she suggested the same person should not be both Library Secretary and Literature Secretary. This department afforded a great opportunity for service, and she urged members, while providing for the needs of others, not to forget those in their own communities and newcomers coming to our country. When requests for hymn books for small churches or Sunday Schools are received the books are sent from the office. At the request of a minister, Testaments and leaflets, and other books, were sent for Japanese in the district. To show their gratitude they sent a letter of thanks and a contribution of $5 to the church.

LIFE MEMBERSHIP

Life Membership pins could no longer be obtained in 14 karat gold, only in 10 karat, Mrs. Strachan reported. Under present conditions about six months is required to have a Life Membership pin made into an Honorary Membership one. Honorary certificates can be ready in a few days, but as mails are slow, orders should be sent in in good time. No more Junior pins can be obtained.

SENIOR AUXILIARIES—AND HOME HELPERS

Mrs. R. A. Kerr of Montreal led in a panel discussion on some matters relating to Auxiliaries, with Miss Horne of Regina and Mrs. Le Cocq of Fort William. Whether large or small, all are groups of women who come together to pray, study, and give, that Christ's Kingdom may be extended in the world. In their meeting they should find refreshment, new hope, and energizing power.

How to have better meetings? Among Miss Horne's suggestions were these: Begin the meeting promptly, carry it through expeditiously, keep it within limits.—Arrange programme in three parts: business, study period, worship (the order optional). Reduce business to a minimum. Plan a service of worship in keeping with the study. (In the new Senior study, an order of service is suggested for each meeting.)—Some Auxiliaries find it well to divide members into groups, each to prepare part of the programme.—One member might be made responsible for the Scripture reading, but whoever is to take it should read it daily to become familiar with it, and read it aloud.—Variety in the programme. Do not be afraid of new methods of presentation.—A meeting with the ''family complete'', all groups having a share.—Meeting with other groups.—When asked to take part, members might recall the following: ''I am only one, but I *am* one. I cannot do everything, but I *can* do something. What I can do, I will do.''

Mrs. Le Cocq told of a Co-ordinating Committee that had been formed in a congregation, with two members from the Session and the Board of Managers, one from each of the women's organizations and Young People's groups, and two from the congregation at large. With such a committee, the Auxiliary and all other groups are kept in touch.

To increase membership, special invitations to Thank-offering meetings are sent to all women of the congregation. Last Easter a copy of ''I Shared This Adventure'' was enclosed with each invitation. A number of people had been interested in this way. A personal invitation was best, Mrs. Kerr added—if the meeting was worth coming to.

How to bring Home Helpers into closer touch with the Auxiliary? Miss Horne suggested: visiting, appointing a live Home Helpers Secretary who will visit the Home Helpers and take them information about the work; seeing they have *The Glad Tidings;* at intervals having a special programme for them, perhaps with the Mission Band, Girls and Young Women; often Home Helpers have children in these groups. The Home Helpers can help through the Supply Department, help prepare the programme—select hymns, Scripture reading, meditation, for a meeting.

Referring to the relation between the Young Women and the Senior Auxiliary, Mrs. Kerr spoke of the lack of promotion. When members of the former group should be coming into the Senior one, they wished to remain in their own group. She felt they should look ahead, and not stay indefinitely in the same group; hundreds of younger girls who have nothing should come into the Young Women's Department.

Concluding the discussion, Mrs. Kerr reminded the members that their work does not end when their meeting is over, perhaps the greatest part is done later, in the influence of each member, and her witness.

YOUNG WOMEN

Speaking for the Young Women's Department, Mrs. Johnston stressed the fact that, like the Senior Auxiliary, the Young Women's Auxiliary was an adult group. The all too common habit of referring to the former as the W.M.S. and to the latter as the Young Women's group leads to misunderstanding. They are *both* branches of our Women's Missionary Society and should work together, sharing the responsibilities of adult branches for the work and its support. The Presbyterial Young Women's Secretary is a member of the Executive and their groups should be considered in any plans for the work and allocations, in all matters affecting adult branches. The Young Women do try to interest the younger girls (from 18 on) and provide for them, Mrs. Johnston said, and they are urged to form younger groups for these girls, where necessary. She asked that a Y.W. group transferring to the Senior Department be welcomed and made to feel it had a real share with the other senior group or groups.

YOUNG WOMEN'S EVENING

The Tuesday evening session was held in Knox Church Hall, with Mrs. Johnston and Miss Negoro in charge. Miss Isobel Anderson of the Riverdale Young Women's Auxiliary led in the service of worship. The ''workshop method'', as used at three meetings of the Toronto Leaders' Fellowship this year, was demonstrated by three groups. The first group showed how to make use of ''Blue Book statistics'', and how to find programme material in current periodicals and newspapers; and the second, how interest was aroused in the book, ''Trumpet of a Prophecy'', and material for a programme obtained from it; the third called attention to some aspects of the literacy problem and Dr. Laubach's literacy campaign in the Philippines.

GIRLS' WORK

Introducing the discussion, Mrs. Keefer stressed the great importance of work among the girls and appealed for the interest and support of the older members of the Society.

Miss Webster told of the four types of girls' groups—Girls' Auxiliary, Canadian Girls in Training, Girls' Guild, and Girl Guides. At present, seventy per cent. are Canadian Girls in Training groups. While this movement is interdenominational, she explained, the group within a church belongs to that congregation. Although only 248 girls' groups were reported, there were in all about 307 groups, with 3,682 members, an increase of 12 groups and 185 girls. *But* these represent only 254 congregations, so that a great many congregations are without girls' groups. The work helps to keep the girls in the church, and makes them feel they have a part in it; it is very important for training leaders; above all, it gives the girls Christian fellowship.

The senior group of Riverdale Church, Toronto, with their leader, Mrs. A. G. Macpherson, showed how they carried out their programme. Mrs. Macpherson recalled the purpose of the organization. If that is carried out ''under the leadership of Jesus'', she said, there will be no doubt of the success of the group. Her group had a service of affiliation, a definite period of mission study, trying to carry out the project suggested with that, did a good deal for the supply bale, had Bible study, and helped the Mission Band. During the year they had an ''open night''. They are encouraged when the mothers come to the meetings; and mothers have become interested because of the enthusiasm of the girls. The secret of success in any of the work is Christian leadership. They have eight leaders in C.G.I.T. groups, with about 75 girls enrolled.

There are two problems to be faced, Miss Webster said. One is a local problem in the congregation—to maintain continuity in the work and, in the case of a C.G.I.T. group, to have the relation to Sunday School and Women's Missionary Society clearly understood, and the work and leader encouraged and supported by both. A Girls' Work Committee was advocated for each congregation, to meet at least twice a year, know the work, see that adequate leadership is provided, encourage the girls' group, attend special events, see that they have an affiliation service and report to the Presbyterial Girls' Organizations Secretary. The second problem concerned the senior girls. Only 19 per cent. of the 1943 groups were senior ones. Feeling that the programme had not been challenging enough for them, the Girls' Work Secretaries of the Churches planned a special one. The girls are asked to discuss four topics during the year, and at the end send in their report to the national headquarters. There is the problem, too, of too few trained leaders. Leadership training must be stressed; and it is hoped that Presbyterials will help leaders to attend leadership training conferences.

What can we do about it? Speaking for the *Provincial,* Mrs. D. Allan, Ontario Girls' Secretary, said they should back the leader in every possible way, the Secretary keeping in touch with the Presbyterial Secretary, encouraging her, and stressing the importance of the work; the Executive helping financially, seeing that each new group has the mission study and *The Glad Tidings,* arranging Miss Webster's trip when she is coming to their province, helping the Presbyterials to bring the leaders together, and making girls' work known. The *Presbyterial,* said Mrs. Bennie, Guelph Presbyterial President, should be careful to have an understanding, capable Secretary, who knows the organization of the Society; give financial help for rallies and leaders' conferences; work with the Secretary, who should visit the groups; stress mission study and service to the church; support and encourage camp work; at Executive and Annual meetings give a definite place to girls' work. ''Encourage the girls, give them opportunities for service, and don't be afraid to show appreciation of what they do.'' The *Auxiliary,* too, can help financially, Mrs. Pae said; members can visit the groups, help the girls to go to camps, and provide extra supplies and equipment for their work.

In closing the discussion on girls' work, Miss Webster spoke of their aims—a larger membership, better programmes and, above all, more girls brought to a deeper knowledge of Jesus Christ. To achieve these, they would need the help of every member of the Society.

MISSION BANDS

For two or three years the Mission Bands have been decreasing, Mrs. Ferguson said, but when times are more normal, there should be more leaders and definite growth in this important branch of the Society's work. On those who are working with children rests a great responsibility, perhaps the greatest of all when one thinks of the future. She was very glad to know that the children were to have a part in the Thanksgiving Fund, and hoped that when telling their Bands about it leaders would emphasize, as Mrs. Strachan did, ''the dedication of hearts and lives to the service of Jesus Christ''.

The Secretary paid tribute to Miss Adams' work for children—as a missionary in Formosa, and as Children's Work Secretary here. In the latter position she had done a good deal of pioneer work, laying a foundation on which others will build in days to come. They were very sorry to lose her, but all would join in wishing her success in her new work. Mrs. Ferguson then presented the new Children's Work Secretary, Miss Lily Macarthur, well known to the members of the Society for her work as a deaconess; for her she asked the prayers and wholehearted co-operation of all.

Miss Macarthur spoke briefly. More and more in her deaconess work, she said, she had been led into children's work. She liked it, and realized its great importance, especially in these days. She knew what it was to work in a pioneer district, and have nothing to work with. For the valuable help given her by Miss Adams she expressed deep appreciation.

Miss Isabel Taylor, who has been working for two years with younger children in a war-time nursery, told of some methods she had used successfully. To keep little children interested she recommended a frequent change of programme, music, stories, colourful pictures, plasticine.

To show the value of handwork, Miss Reith related an experience at an adult camp. When a practical demonstration of handwork was being given, suitable for girls' and children's groups, the children around the camp were attracted—they watched what was being done, and wanted to know what the story was about. Their interest proved how such work could be used to advantage in illustrating missionary stories.

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After the discussion on Mission Band work at a later session, it was agreed: That the name of the department should be changed to Children's Department, to include Mission Bands and Explorer groups; and that this year the Explorer programme should be emphasized for the older groups, in cases where the older children are losing interest in Mission Bands.

SYNODICAL DIVISION

Following the decision of the Council in 1941, a committee was formed to consider the matter of organization according to Synods rather than provinces. As Convener of this committee, composed of three members from Quebec, five from Ontario, and five from the Council Executive, Mrs. McLennan presented the following recommendation: That Synodical divisions would be more advantageous for the furtherance of the work of the Women's Missionary Society than the present Provincial division for the following reasons—(1) It is a logical division because it would be in line with those of the Church and would make for uniformity as British Columbia, Alberta, Saskatchewan, and Manitoba are so divided; (2) Should the Presbyterials of the two provinces, Ontario and Quebec, be divided into three Synodical divisions, the responsibility would be distributed among leaders in different centres and as a result interest in the work would be broadened and strengthened.

After discussion, the Council endorsed the resolution and agreed that it be sent down to the Provincials and Presbyterials for consideration.

Report of the Council Executive

THIS last year has been rather a difficult one in which to carry on our work, for the very atmosphere seems charged with unrest and uncertainty. Plans for new work have been made and details worked out so that action might be taken, and then the most unexpected obstacles would block our way. It might be a new Government regulation, a cancelled reservation, and sometimes, sad to say, self interest on someone's part.

The most important project, from a financial point of view, that we were able to carry through was the sale of the Hugh Waddell Memorial Hospital at Canora, Saskatchewan. This hospital has for years stood as a Christian landmark and has brought health of body and comfort of soul to very many in that area. But it has reached its limit. It needs to be enlarged, to have new and more elaborate equipment, which would call for a large expenditure of money. When an offer to purchase the hospital was received from representatives of the surrounding municipalities it was decided that it would be wise to sell and use the money for new pioneer work.

The Nursing Home at Weirdale has been closed for the time being. There is no doctor in the district and it was felt that without a doctor on call there would be too much responsibility for a nurse superintendent.

Camps for girls and young people have been proving their value as centres for leadership training. There was a chance to purchase property next to the Sylvan Lake Camp in Alberta and advantage was taken of this to enlarge our camp there. A camp, Buena Vista, has also been established in Saskatchewan.

In Vancouver a Children's Centre has been opened under the direction of Miss Evangeline Vincent and we are hoping great things from this venture.

Two of our missionaries have come home—Miss Ellen Douglas from India on furlough, and Miss Helena Gibbs from China.

Miss Lily Simpson, who served for a year in British Guiana, was very glad to go back to her work in India when the way opened for her to return there. Two of our Formosa missionaries, since they were forced to leave their field, have been giving much appreciated service as deaconesses in the home land. But the call has come for an addition to the staff in British Guiana and Miss Mary Ellen Anderson and Miss Margaret Ramsay have been designated to fill that need.

We have been sorry to accept the resignation of Mrs. Shortt owing to removal from Toronto but glad to welcome Mrs. S. W. Crabbe to our number.

Death has not passed by either our Church or our Society. We mourn the passing of Mrs. Dill, for years Mission Band Secretary, and of Mrs. John Thomson, a most wise and sympathetic counsellor. The Church is much poorer by the death of Dr. Hill, Chairman of the Board of Missions, and of Dr. McKerroll, husband of our own Mrs. McKerroll and not long ago Moderator of the Presbyterian Church in Canada.

For some time it has been felt that, taking into account the fact that all members of our Board are very busy women with varied interests and with many anxieties owing to the war, we should try to reduce the number of our meetings; and the President's committee was asked to take this matter into consideration and bring back a report. This was done and the committee's recommendation was accepted.

(Extract from Council Executive Minutes).—"Mrs. McMurrich reported from the President's Committee meeting on Thursday, November 25th, 1943:

> The Committee recommended that we should have one meeting of the Council Executive each month—on the first Tuesday; that on this first Tuesday there should be two sessions—10:30 to 12:30 and 1:30 to 3:00 p.m.; that there should be a Sub-Executive invested with executive powers, which would be called to meet when necessary between Board meetings; the Sub-Executive to be composed of the President, First Vice-President, Treasurer, Corresponding and Recording Secretaries, plus those departmental secretaries whose business is to come under discussion; that secretaries of the departments be given authority to adjust their departments within the policy and estimate of the Society and that the secretary of every department bring her work first to the Committee concerned and then to the Board or Finance Committee as the case may be. This recommendation to go into effect the beginning of January, 1944.

Unanimously agreed, on motion of Mrs. Shortt, seconded by Mrs. Ferguson."

Our hearts go out in loving sympathy to all those of our Society who have been called on to pass through the deep waters of bereavement and would commend them to the God of all comfort who has promised that the waters will not overflow. And may those whose hearts fail them at any sound of telephone or bell find grace to help in every time of need.

—MARGARET D. GORDON,
Recording Secretary.

Report of the Board of Trustees

DURING the past year there has been considerable activity in connection with the purchase and sale of property for the Society.

Two new sites have been bought for Summer Camps, Buena Vista at Regina Beach, Sask., and Sylvan Lake, Alta. The establishment of camps is proving very valuable in enlisting the interest of young people in the work of the Church.

Children's Centre, Vancouver, B.C. The house and land at 1123 Burnaby Street, Vancouver, have been bought for the carrying on of much needed work amongst children.

At *Elmwood, Winnipeg, Manitoba,* for many years a congregation has been carrying on with great difficulty in rented premises. The property was likely to be sold and as there was a fine opportunity for Church work in a growing community, the property was bought and put in repair.

At *Rossburn, Manitoba,* two acres of farm land have for a considerable time been owned by the Society, and as there was no prospect of its being used for church work or as farming land, a satisfactory sale has been made.

Mr. James McCrae, after lengthy negotiations, has finally discharged his indebtedness on the Vegreville property. Payments on the Windermere Avenue property, Toronto, and the former school home at Prince Albert continue to be regularly made. Huntingdon School Residence, which was rented by the town Hospital Board, has now been purchased by them.

The Hugh Waddell Memorial Hospital, Canora, Sask., has been purchased by the surrounding municipalities and the payment completed.

An additional lot, the gift of Mrs. Ewen Mackenzie, has been added to the Society's property at Gonor.

The financial details in connection with this report will be found in the Treasurer's Statement.

—BESSIE MACMURCHY, *Chairman.*

Provincial Advisory Committees for 1944-45

Alberta: Mrs. R. S. Gibson (Convener), Mrs. J. R. Clark, Mrs. C. E. Jamieson, Mrs. R. L. Freeman, all of Calgary; Mrs. J. B. Maclennan, Edmonton.

British Columbia: Mrs. W. G. Gourlie (Convener), Miss S. White, Miss F. McQueen, Mrs. P. McArthur, all of Vancouver; Mrs. J. E. McKenzie, New Westminster.

Manitoba: Mrs. H. H. Dunwoody, St. James (Convener), Mrs. J. S. Hutchison, Norwood; Mrs. H. A. Robson, Mrs. N. Henry, Mrs. G. A. Warrington, all of Winnipeg.

Ontario: Mrs. H. C. McKellar, Hamilton (Convener), Mrs. W. J. Marks, Toronto; Mrs. Andrew Logan, Parry Sound; Mrs. Harcourt Emra, Ottawa.

Quebec: Mrs. A. M. Hill (Convener), Mrs. W. E. Baker, Westmount; Mrs. J. W. Dougherty, Mrs. R. D. Smith, Montreal; Mrs. C. Ritchie Bell, Outremont.

Saskatchewan: Mrs. J. A. Sinclair (Convener), Mrs. A. W. Edgar, Mrs. H. R. Horne, Mrs. J. B. Shaw, Mrs. J. E. Tanner, all of Regina.

SENIOR AUXILIARIES! YOUNG WOMEN'S AUXILIARIES!
GIRLS' GROUPS! MISSION BANDS!

Four New Lantern Slide Sets For Use In Your Groups!

1. WE VISIT THE BHIL FIELD (September 1944) 44 new coloured pictures of the work among the hill tribes in Central India.
2. JHANSI CITY (September 1944) 35 pictures depicting the life of an Indian city and our work there.
3. EACH WITH HIS OWN BRUSH (September 1944) 43 coloured paintings of subjects from the life of Christ by contemporary Chinese, Japanese, Indian and African artists, with hymn slides, arranged for an impressive service of worship.
4. BRITISH GUIANA IN REVIEW (September 1943) A picture record of our flourishing work in South America, 41 slides.

Lectures 1, 2 and 4 are available from your Provincial Lantern Slide Secretary, the 3rd only from the Toronto office.
Write to the Toronto office for complete list of lantern slides sets available.

The Glad Tidings

This is the month for getting subscription lists in order for the 1945 ''Glad Tidings.'' To make sure of getting the January number on time, see that your Glad Tidings Secretary gets your subscription early. Help the Secretary by giving or sending your subscription to her, and by trying to interest others in the congregation who have not been subscribing to the magazine. No member of a Senior or Young Women's group, active or Home Helper, can afford to be without their magazine, but all need missionary information in these days.

Prayer

ETERNAL God, who art the King of Kings and Lord of Lords and in whose Hands are the issues of life, we approach Thy Throne in humility and reverence.

May the influence of Thy Spirit be with us at this time, enabling us to surrender ourselves to Thy love and service. Give us greater zeal for Thy Kingdom, make us glad to help in the work, so that all Thy children everywhere may learn to know Thy love, and to share with us the joy that comes through our Saviour Jesus Christ.

We do ask, our Father, for an outpouring of Thy Spirit upon the women of our Church. Grant that out of all the anxiety and suffering of these years there may come a purer life and a clearer light that will enable us all to walk more surely in the paths of Truth and that Truth shall make us free.

Our Father, we do ask that Thou wilt guide our Society in all its endeavours, in both National and Overseas work. Increase our faith, our sacrifice, our service, that Thy work may not be hindered but that Thy Kingdom may be advanced. May Thy Light shine in the darkness that has spread over the world, that all peoples shall see the salvation of our God. We would especially remember before Thee at this time the missionary who has so recently gone out to British Guiana; may she feel that Thou art ever near to guide and direct her as she goes in and out among the people on this new field.

We do ask that Thou wilt bless all our missionaries in our overseas missions. Protect them from all perils, from weariness and disappointments. If the shadows deepen, may their trust grow deeper still. May Thy Spirit dwell in them more and more, that the peace of God which passeth all understanding may dwell in their hearts and minds through Jesus Christ our Lord.

We ask it in His name. Amen.

And He who once did heal and tend
    The weary folk of Galilee,
Is walking now the roads we wend
    As strong in love and sympathy.
Let us extol His wondrous grace,
    And serve His cause with zeal renewed;
Quickened to run a better race
    In faith, and hope, and gratitude.

—T. G. Snoddy in *Life and Work.*

Among Christian Homes in Amkhut

From Amkhut, Central India, Miss Beatrice Scott writes of the effort to have family worship in the Christian homes there:

"TOWARD the end of last year, when Miss Douglas was in Amkhut waiting for passage to Canada, she began an effort to arouse a greater interest in Family Worship in our Christian homes here. She visited all the homes and distributed pledge cards. Then through Miss Ruth Buchanan monthly booklets of daily readings were procured. There is a short Bible reading assigned for each day, with a few simple remarks on the passage, and a suggested prayer. These have been distributed each month since the beginning of this year and bought by about fifty families for one anna (two cents) each. The lessons are simple and short to encourage anyone who can read at all."

In some homes the booklets are not read regularly, especially where only one member of the family can read, and not always very well, but even there some attempt is made to have family worship. "In other homes where one or both of the parents or the children read fluently, daily worship is held, and we trust that gradually this will become the habit and the most important event of the day in every Christian home. Our prayer is that through this habit God's Word may be planted in the hearts and bear fruit in the lives of our people."

One Saturday morning when free from school duties Miss Scott visited a few of the former homes. "At the first house as I came inside the fence of bamboo and thorns which surrounds the yard, Rajali Bai came quickly from the house, carrying her baby on her hip, and placed a cot beside the verandah for me. It is a wooden frame with a top of woven bamboo. On the verandah is six-year-old Basanti, who has not been in school for a week on account of having a thorn in her foot. The boy, who is older, is in the jungle herding the cattle. The father is in the field. The first showers of rain have come, so the farmers are busy ploughing and sowing. I ask about the family prayers and am told that they are held at noon-time when everyone is at home. But since the rain the father, who is the only one who can read, has not been conducting them every day. . . . I try to emphasize the value to themselves and to their children of making this worship a daily habit. After prayer with those who are present I follow the footpath across the fields to the next house.

"On the way I meet the man of the house, who says they have been reading. At this home also I am greeted by the mother and given a cot outside. On another cot on the verandah three children are playing, and after a short time the fifteen-year-old daughter comes from inside the house. They read their booklet 'sometimes'. Both the father and the older daughter can read a little. But they have no Bible! I tell them again that we have New Testaments which they may buy for four annas. They express a desire to have one, but so far have not come for it. In the next home the condition is much the same. Only the mother can read and she reads to her family and has prayers with them 'sometimes'.

"One more call on the way home. Here an elderly lady, Badi Bai, lives with her son. Neither of them can read, so they have not a booklet. The son attended some of the evening reading classes during the winter but dropped out before he was far enough advanced to read the Bible. We hope he will start again."

Literature Page

MISS LOUISE A. REITH

FREQUENTLY during the past months references have been made in newspapers and current magazines to "the impromptu angels, with the fuzzy-wuzzy hair" to whom many men of the forces, lost in unknown jungles of New Guinea, owe their lives.

Those who want to know more of these "Fuzzy-Wuzzy Angels" and why they who once were cannibals now so adequately play the rôle of good Samaritan will enjoy reading the book FUZZY-WUZZY ANGELS OF PAPUA by Honourable The Reverend J. D. Bodger of New Guinea, which gives a clear picture of the native background of the Papuan campaign and its influence on the future of the territory.

Where is Papua? What has been its historical background? Who are the people of Papua? What are their occupations and their native religions? Answers to all these and many other questions will be found within the pages of this book. Perhaps most of all we are interested in finding out about the beginnings and influence of Missions in Papua and how Christian missionaries have dealt not only with the souls of the people but with their minds and bodies. "It is not too much to say," says the author, "that in so far as churches at home have assisted the missionary work in Papua they have made their best investment. It has been paying dividends in the lives of hundreds of American and Australian soldiers, and others, who have been saved by mission-trained boys and men . . ."

Because they have learned of Christ's Way of Life, we find that the people of Papua, whose whole idea in making a gift used to be to receive one of equal or greater value, have made a ruling that 25 per cent of their offerings go to meet needs outside their own district. War brought many changes to Papua. Great suffering came but also many new contacts and with them an awakening of interest in the world beyond their own shores. In the majority of cases Papua had been very fortunate in the government officials sent to them. These the people of Papua came to trust as friends; therefore, when the war came, the Papuans were a great help to the Allies. Truly it was ''the thin black line that counted for most when the enemy almost came within sight of Port Moresby, the gateway to Australia.''

Once you have read FUZZY-WUZZY ANGELS OF PAPUA that country will no longer seem far away and strange but its people will be your friends and you will agree that ''the nations of the world can learn many lessons from the way these primitive people have conducted themselves during the years that war has been forced upon them,'' and you will watch with interest the future of the Papuans and their country.

FUZZY-WUZZY ANGELS OF PAPUA. By Honourable the Reverend J. D. Bodger, M.L.C., 30c.

AUXILIARY PAGE

Miss L. K. Pelton

Intercession for Orphaned Missions, particularly the Paris Mission in Basutoland and Barotseland.

THE German occupation of Norway, Denmark, the Low Countries, and France cut off practically all Missions on the continent of Europe from their base of supply. Churches in all free countries at once came to their aid. By December 31, 1941, $1,645,000 was given by Christians of 20 countries and distributed by the International Missionary Council to 120 missions in 40 countries. By the close of last year the total contribution in money was almost $3,000,000. The Lutheran Churches of America promptly assumed responsibility for the continental Lutheran missions, about one-half of the societies involved. Of the non-Lutheran societies the largest, apart from the Rhenish and Dutch missions now in Japanese control, is the Paris Evangelical Missionary Society, uniting in its support all French-speaking Protestants. In spite of the disruption of Church organization in France the Paris committee, with the help of Switzerland, supports the work of the Society in Madagascar, Togoland, Dakar, and Senegal. In the Pacific Islands its work is partly self-supporting and help has come from Australia and the funds of the International Missionary Council. The large Paris missions in the British Crown Colonies of Basutoland and Barotseland have been maintained by gifts from Great Britain, South Africa, and Canada. Our Women's Missionary Society contributes $4,000 a year; and this has been augmented by a number of special gifts. It is an honour to be of service to a mission which has numbered in its ranks some of the most distinguished figures in missionary history, and which carries on much of its work in the British Empire.

Reports from Basutoland and Barotseland are encouraging. In spite of great gaps in the ranks of the missionaries the work in all departments goes on well. The African pastors, evangelists, and catechists have given great satisfaction, and African church members are making remarkable sacrifices to help the work. One congregation in 1942 contributed $3.00 per member—the cost of feeding one person for a month.

The Glad Tidings: September 1940, p. 312; April 1942, p. 157; September 1942, p. 320; September 1943, pp. 325-328; June 1944, p. 227. *The Presbyterian Record*: September 1944, p. 275.

Let us give thanks for the profound unity of the Body of Christ, and for the Church's expression and realization of its unity through aid to Orphaned Missions. Let us pray that the brotherly love of all members of Christ's Body may hold steadfast and triumph over every cleavage.

Let us give thanks for the "younger churches", for their increasing self-support, sacrificial devotion, and zealous evangelism; and let us pray that their life may be sustained, their lights kept burning.

Let us pray for all orphaned missions and particularly for the Paris Mission, for the Christians of France who unite in its support, for its missionaries and all among whom they labour, that when peace comes they may rise with new consecration, faith, and hope to still greater service.

—*E. Mathieson.*

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

GIRLS' work took on new prominence at our Council meeting. Delegates were anxious to know what their Provincial Boards could do to help further the work among teen-age girls. Many interesting discussions were held—some as planned on the programme and many others informal. Your Secretary was delighted to find so many people eager to discuss the work of this department, and she will endeavour to pass on to you a few "highlights" of the meeting.

The idea of having a Girls' Work Committee in each congregation was heartily approved. On such a committee would be the minister, the superintendent of the Sunday School, the president of the senior Auxiliary (or her representative), a teacher of a teen-age Sunday School class, the leader of the girls' group, and a mother. The duties of this committee would be to ensure continuous leadership, to help with any problems, and to aid in promoting girls' work in the congregation. Isn't that a splendid plan? We suggest you get in touch with your minister and try to get such a committee for your congregation.

Next in importance was the Senior Quiz. This is for our older girls and consists of a fine variety of subjects, which the girls are asked to study, discuss, and then report upon. We believe when the Seniors have an opportunity of seeing the subjects they are asked to study they'll be full of enthusiasm for the new ''Quiz''.

Some good suggestions for handwork were given. This year our Mission study bears the fascinating title of ''Wigwam Trails''. We need hardly say it is about the North American Indians, a subject which, we are sure, will appeal to the girls. It was suggested that groups make articles that would be useful to the Indians, and also to make baby clothes, something that is scarce in many of the tribes. We feel sure your group will be delighted to make these tiny garments.

Camps were discussed from every angle. We are more and more convinced of the value of camps when they are conducted by well-trained leaders. We would suggest that you ''talk up'' camps during the year and perhaps when summer comes around again, more girls will be eager to have the experience. As a training ground for leaders, we believe it is unequalled, besides providing our girls with new ideals as to companionship, sportsmanship, and fine examples of Christian living.

The importance of our Senior and Young Women's Auxiliaries assuming more responsibility for our girls' groups was discussed and widely approved. Your Secretary hopes that from this Council meeting many delegates will return to their homes with a clearer understanding of our work and the desire to tell those with whom they come in contact what *they* can do to help.

When thou turnest toward good,
Christ is walking in thy wood . . .
When to love is all thy wit,
Christ doth at thy table sit.
When God's will is thy heart's pole,
Then is Christ thy very soul.

—*George MacDonald.*

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

THERE is a certain loneliness in leaving the Deaconess Department to enter the Children's Division, but the warmth of the welcome into this new venture makes one realize that all departments are linked together in one great service.

During the past years it has been increasingly necessary to give time and thought to children's work. That necessitated studying and practising new ways of giving Bible and missionary instruction. In Val d'Or it was found that dividing the children, eleven year old and younger, into three age-groups was helpful in holding their interest. The groups were as follows: (a) Children five years old and younger; (b) Those of six, seven and eight years of age; (c) Those of nine, ten and eleven.

The meetings were held at different times. The little ones played with blocks, plasticine, picture books and paints. They were sometimes taught a simple song, or told a story about home life or children. It was interesting to watch little ones who were not accustomed to playing with others gradually learn to "take turns" and to co-operate with playmates in games.

The six-to-eight-year-olds had more formal meetings, but at first they were not organized and did not keep records. They had services of worship, missionary stories, and did handwork which fitted in with the stories.

The third group—Explorer age—held more formal meetings, had their officers, helped plan their programme and service of worship, had Bible and mission study, and did various kinds of handwork. Some of the handwork was illustrative of their studies and some was for gifts to Red Cross and the sick and "shut-ins".

All these groups gave their offerings and reported to the Mission Band Department.

In Brantford, because there was time for only one mission group meeting each week, all ages met together. The meeting was rather informal with Bible and missionary stories, and handwork suitable for the different ages.

One realizes that each leader must find the plan that works best for the groups in her care. There can be no set rules, but children can be interested in the work of the Church, both in the homeland and in the overseas fields. It is my hope that out of my experiences with different types of individual and community life, I may be able to help leaders to find the plans best suited to their groups.

—Lily M. Macarthur.

PROVINCIAL NEWS

ALBERTA

MRS. J. H. WILLIAMSON, 811 12TH AVE. W., CALGARY, PRESS SECRETARY

RED Deer Presbyterial—The fall ex executive meeting was held in Knox Church Hall, Red Deer, on September 5th, the same day as the Presbytery met. Joint opening devotions were conducted by the Rev. D. J. Firth, and later in the day opportunity was afforded the ladies to hear reports of the General Assembly given by the Commissioners, Mr. A. B. McGorman and the Rev. I. MacSween. The 25 Executive members devoted a good part of their time to problems arising in the work; the discussions were very profitable, and reports of increases in *Glad Tidings* subscriptions and in Home Helpers very encouraging. Mrs. R. A. Sinclair and Miss Mary Kirker spoke on the Boys', Girls', and Adult Camps at Sylvan Lake, which Miss Macdonald directed, the reports all building up enthusiasm for further extension of this work. The leaders at the Boys' Camp found the boys asking for ''more Bible Study''. The report of the Star Mission Band of Red Deer also brought to the women a broader idea of the work carried on among the children. The ladies of the Red Deer Auxiliary were hostesses to both Presbyterial and Presbytery.

Calgary Presbyterial—The Executive, which meets monthly, reconvened for the fall on September 12th at a supper meeting at which the Provincial Board members were guests. Here, also, the chief interest centred around Camp reports, which were given by the Girls' Organizations Secretary, Miss Margaret McLagan. District, undenominational camps, at which a number of our Presbyterian young women served as leaders, were reported first, and then the various camps at Sylvan Lake. Miss McLagan presented a delegation of four young ministers of the Red Deer district, and Rev. R. A. Sinclair answered many questions on the future plans for and prospects of this branch of work. A number of interesting pictures taken during the summer were circulated around the supper table, adding further information. A letter from the First Vice-President, Mrs. S. Quigley of Three Hills, brought interesting and encouraging news from the Auxiliary there. Arrangements were made for meetings for Miss Matthews in this Presbytery. Another matter brought to attention was the meeting and greeting of war brides, both through the Welcome and Welfare Secretaries and the organization in the co-operating Churches. Mrs. B. Olson, executive member, it was announced, is the Provincial representative on the Girls' Work Board for Alberta.

MANITOBA

MRS. W. S. NAIRN, 523 S. VICKERS ST., FORT WILLIAM, ONT., PRESS SECRETARY

SUPERIOR Presbyterial—The Auxiliary of First Church, Port Arthur, said farewell to Miss Margaret McKenzie, who was leaving shortly for Toronto to train for a deaconess. Mrs. G. Pickett extended to Miss McKenzie the good wishes of the members and on their behalf presented her with a leather hand bag. The Rev. J. A. McMahon expressed deep satisfaction that in the past three years two of their young people had decided to give their lives in full-time Christian service. It was an answer to prayer, he said. He praised the splendid work carried on by Miss McKenzie in the choir, C.G.I.T., Sunday School, and Explorers Groups. Specially arranged games and contests were conducted by Mrs. J. C. Dobie.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

BROCKVILLE — Morewood Auxiliary demonstrated the "Family Complete" at the celebration of their fifty-fourth anniversary in August. Mrs. Robert Rainey was the special speaker.

The Mackay Douglas Girls' Group of Chesterville has affiliated with our Women's Missionary Society. Mrs. George Wilson of Winchester, the Presbyterial Girls' Organization Secretary, was the guest speaker. There are fifteen girls in this group.

Hamilton—Fifty years' faithful service was fittingly celebrated by the Chippawa Auxiliary. A large number of friends from St. David's, Stamford, Crowland, Drummond Hill, Niagara Falls, and Trinity Anglican Church in Chippawa joined with the local Auxiliary for this happy anniversary. Mrs. James Adams presided, and the service of worship was led by Miss Alberta Cruikshank. Mrs. William Coutts welcomed the guests and the Secretary read the story of the years. The Auxiliary was organized during the pastorate of the Rev. Dr. James Wilson at Drummond Hill and Chippawa; the first president was Miss Hannah Kellar. The Auxiliary now has a membership of thirty-seven. Miss Edith Cruikshank conducted a touching service of memory for the loved officers and members who had passed away during the past half century. Letters of congratulation were read from the wives of four former ministers—Mrs. Wilson, Mrs. Findlay, Mrs. Young and Mrs. Hall, and from Miss McQuesten, the Presbyterial Historian, and the session of the Drummond Hill Church. Mrs. MacMurray introduced the speaker, Mrs. Donald Munro, who gave an address on "Love at Work". Two charter members, Mrs. Alex MacCredie and Miss Helen Davidson, were specially honoured, the leaders and officers of the Mission Band being in charge of this pleasant part of the programme. Past presidents assisting in the social hour after the service were, Mrs. Walter Johnston, Miss Edith Cruikshank, and Mrs. Aaron Weaver. The birthday cake was given by Miss Gray, in memory of her mother. Rev. W. Coutts pronounced the benediction.

Sectional meetings were held at Waterdown, Welland, Grimsby, Sheffield, Ancaster, Caledonia, and Thorold. Special speakers were Miss L. K. Pelton, Miss Annie Ritchie, Miss Blanche Armstrong and Mrs. Duncan Allan.

London—Mrs. H. C. McKellar, Provincial President, was the principal speaker at the fall Presbyterial Rally, held in Chalmers Church, London, on September 21st. A revival of the spirit of Christ in His followers would, she said, set Canada on fire. One reason why a revival is needed might be because many church members were lukewarm toward missions, or had mixed too much with worldly things. Revival means the beginning of a new obedience to God. Mrs. W. C. Wheaton presided, and Mrs. John Cameron, Miss Sarah Stuart, Mrs. C. D. Farris and Mrs. George A. J. Bell took part in the devotional service.

Ottawa—At their opening Fall meeting, St. Andrew's Auxiliary, Ottawa, had an informative programme, three members speaking on timely subjects: Missionary Work in Ceylon, University happenings in China, and a paper on ''Tom'' Boston, a well known Scottish divine of the seventeenth century. Sincere tribute was paid to the loving and faithful service of the late Mrs. H. H. Pitts, a life-long friend of the Auxiliary. Mrs. Pitts, the mother of Mr. Clarence Pitts, was a sister of the late Mrs. I. C. Sharp of Montreal.

At Knox Auxiliary's opening meeting, at which Mrs. Parlane Christie was in the chair, four members spoke on special up-to-the-minute subjects: The Influence of the Gospel on Children's Minds, The Church of Christ in China, The Highlights of Mission Nights at the General Assembly, and Our British Guiana Field. These programmes, simple in outline, contain almost limitless possibilities for instruction and inspiration.

Toronto—Nashville Auxiliary held a happy celebration of their 40th Anniversary in June, Mrs. N. Black presiding. The special speaker, Mrs. E. F. Perry, Provincial Historian, presented some very interesting historical facts in connection with the Auxiliaries of Ontario. Five charter members were present: Mrs. W. L. Card, Mrs. Wm. Carberry, Mrs. Charles McDonald, Mrs. James Bernath, and Miss Mary Patterson, who celebrated her 91st birthday in January. Also present were former and present sectional Vice-Presidents, several members of the Toronto Presbyterial Executive and members of Bolton Auxiliary. Twenty-one are now giving active service.

On September 12th St. James Auxiliary, Stouffville, observed their Golden Jubilee. The Presbyterial Executive was represented by the President, Mrs. W. M. Hall, who gave the address, and the Recording Secretary, the Welcome and Welfare Secretary, and the Historian, each of whom brought a message from her department. The Rev. T. DeCourcy Rayner brought greetings from Presbytery. The Auxiliary was organized in 1894 by Mrs. Gray of Brampton, then President of Toronto Presbyterial, and minutes of this meeting were read by the Secretary, together with items of interest through five decades. Mrs. Henry L. Van Grant, the oldest member, was signally honoured by a gift from her four daughters.

For the Presbyterial Fall Rally held in Emmanuel Church, Toronto, the theme was ''They sing a new song''. Mrs. W. M. Hall was in the chair, and Mrs. D. J. Davidson and Mrs. Wm. McFadden were in charge of the devotions.

Mrs. A. R. McMurrich, President of our Women's Missionary Society, brought a cordial greeting. Mrs. J. G. Inkster, Welcome and Welfare Secretary, stressed the importance of that work, especially in the post-war period, and Mrs. A. W. Pae spoke on the work in British Guiana, China and India, and made a plea for more workers and Christian literature. Miss Cunningham gave a vivid description of her work under the Co-operating Committee at Ajax and the Chinese Mission Band, under the leadership of Miss Fay McTavish, gave a delightful demonstration of their activities. Rev. H. A. Berlis closed the afternoon session with prayer. The Young Women were in charge of the evening session. Mrs. J. A. Norman and Miss Isabel Hunter led in the service of worship. Rev. J. P. McLeod delivered a challenging address, and Miss McTavish spoke of work among the Chinese in Toronto.

QUEBEC

MISS MARY GREIG, 2168 PARIS ST., MONTREAL, PRESS SECRETARY

QUEBEC Presbyterial — The annual sectional meeting of Asbestos, Flodden, Melbourne and Sherbrooke Auxiliaries was held in Melbourne, with Mrs. W. E. MacIver presiding. Miss Helen Ross of Sherbrooke led in the service of worship. The Rev. E. A. Wright, the guest speaker, spoke of his past work and the work of other missionaries in the Peace River District, which was carried on with the aid of the Women's Missionary Society. He had seen families clothed, churches and hospitals built, and the Gospel brought to many on that pioneer field. His inspiring message made his listeners feel that the work of the Society is truly worth while.

Montreal—Mrs. W. E. Baker gave an inspiring and challenging address on ''Service'' at a Montreal Presbyterial Young Women's rally. She described vividly the work she had seen being carried on in British Columbia and Alberta. Hearing Mrs. Baker, one could picture the improvements and alterations that have been made in the new Children's Centre in Vancouver. Miss Vincent's efforts at the Centre and in visiting and becoming acquainted with the parents of the children who are attending the nursery school should certainly have far-reaching results. With Mrs. Baker as guide, we visited the Chinese church and school in Vancouver and heard interesting stories of the work there; then on to other towns in British Columbia. From there we travelled across the Rockies to Alberta, stopped at Rocky Mountain House Hospital, and then went on to Banff, where our trip to the West ended. Mrs. Baker declared that the greatest need, as she saw it, was for trained Christian workers to carry on this fine work.

Mrs. Charles Johnson urged that church members should realize their responsibility to members of the armed services, that on the return of the latter to civilian life they may find a whole-hearted welcome in our churches and opportunities for service in their activities. Another part of this varied programme was a radio broadcast, in which four members of the Montreal Leaders' Fellowship who had attended the Ontario Young Women's Conference in Hamilton were interviewed. In an informal talk we learned a great deal about the conference.

A pen and pencil set from the Montreal Leaders' Fellowship was presented to Miss Margaret Macnaughton, who is leaving shortly for India, where she will be doing Y.W.C.A. work. Miss Macnaughton, who was formerly the Presbyterial Young Women's Secretary, and the first President of the

Montreal Leaders' Fellowship, will be greatly missed. The best wishes of all who know her will follow her in her new field of labour.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA,
PRESS SECRETARY

MOOSE JAW Presbyterial—Miss Frieda Matthews, Field Secretary of the Women's Missionary Society, spent a week visiting the Presbyterial, holding meetings every day, at Swift Current, Moose Jaw, Assiniboia, Briercrest, and Weyburn. She had good congregations at all points and her word picture of missions was one that will remain with those who heard her. In her address she reminded the women of the task of each one not only in the local church but in helping to meet the great need beyond; they should be filled with the great message of Christ and speak of it to others. She told of the work of the deaconesses, particularly of the service they are rendering in war industry areas and on frontier fields. She also referred to post-war work, stressing the great need for more trained young people for field service. Miss Matthews threw out a challenge to women to take advantage of the opportunities to share in this work.

Saskatoon Presbyterial—At the meeting of St. Andrew's Auxiliary, Saskatoon, tribute was paid to the contribution the late Mrs. James McGregor had made towards the life of St. Andrew's Church, and the following resolution was recorded: ''That we place on record our deep sense of sorrow and loss through the removal by death of Mrs. McGregor, one of our faithful and valued members. Her devotion to the work of our Missionary Society, as exemplified at all times in this Auxiliary, will long be remembered by those who have been privileged to be associated with her. May her memorial in our organization be found in a deeper sincerity, a truer effort on our part to further the missionary cause.''

Mrs. Albion Johnston gave a most interesting paper on our missions on the Jhansi field. This was of special interest at this time when so much thought is being given to Indian affairs. Missionaries particularly mentioned were Dr. John Wilkie and Mrs. Wilkie, the Rev. Angus MacKay, and Miss Lily Simpson, Reg.N. The speaker emphasized the need of prayer for the Indian people and for the workers in India as they are facing tremendous difficulties.

To the North Battleford Auxiliary Miss Dickson gave a very interesting address on her work with the Sudan Interior Mission. She returned to Canada on account of her health and is giving her time to lecturing on her work among the African people.

We may bridge the deepest canyons
With great bands of shining steel;
We may bridge the mighty rivers
With strong rock that cannot yield.
Even words we sometimes utter
May reach friends though far apart,
Yet nothing can bridge Life's chasms
Like an understanding heart.

—*Women's Missionary Magazine.*

TREASURER'S STATEMENT

September 30th, 1944

RECEIPTS:

A Friend, "Bursaries for British Guiana"	$150.00
"Peace Thanksgiving Fund"	50.00
Rent of Camp at Shoal Lake	100.00
Pension rates received	416.24
Mrs. J. R. McQuay, "Miss Scott's work, India"	10.00
Mrs. A. M. Young, Toronto, "Christian Literature"	7.00
Miss M. Wilson, Collingwood, "Miss B. MacMurchy's work, India"	5.00
Helping Hands Girls' Club, Val d'Or, "Work in British Guiana"	6.00
Ashfield Church, Manitoba, Miss Irvine's Services	9.36
Refund on expenses	50.00
Sylvan Lake Camps	8.00
Miss Mabel Booth's Services	20.00
Council Meeting offering	27.61
Transferred from Special Fund	535.94
Income Tax received from workers	612.09
PROVINCIAL GIVINGS:	
Manitoba	991.65
Manitoba, Supplies	247.00
Ontario	4,200.00
Quebec	330.00
Quebec, Supplies	461.00
	$8,236.89

DISBURSEMENTS:

Hospitals:	
Canora	$ 5.00
Rocky Mountain House	260.00
Weirdale	10.00
Chinese in Canada	832.75
Indian Schools:	
Birtle, Government Grant	641.49
Birtle	309.16
Cecilia Jeffrey, Government Grant	1,413.89
Cecilia Jeffrey	294.16
Mistawasis	45.00
Saskatoon Residence	75.00
Supplies, Provincial	707.64
India:	
Bhil Field	4,768.73
Jhansi Field	4,097.00
British Guiana	2,041.25
Publications	2,032.05
Deaconesses	2,248.90
Organization	864.53
French Work	80.83
Children's Centre	91.64
Council Executive	104.85
Exchange	16.60
Miss Ramsay's Expenses	464.50
Life Membership	48.44
Administration	460.84
Insurance	76.65
Christian Literature	715.00
Canadian School of Missions	100.00
Orphaned Missions	1,100.00
Income Tax paid	628.84
	$24,534.74

RESERVE FUNDS:

RECEIPTS:

Legacy Fund—	
Payment on Toronto House	$ 25.00
Interest	7.50
Estate of Elizabeth Sutherland, through Knox Church, St. Mary's	200.00
Miss K. Mitchell, through Knox Church Auxiliary, Tara, Ont.	300.00
Special Fund—	
Sale of Rossburn property	100.00
Refund on car for British Guiana	113.44
Canora Hospital	510.00
Payment on Prince Albert Residence	33.25

Pension Fund—	
Interest	67.50
Pension rates received	64.00
Overseas Fund—	
Interest	75.00
	$1,495.69

DISBURSEMENTS:

Special Fund—	
Children's Centre, Vancouver	$ 535.94

(Mrs. Daniel) Helen M. Strachan, *Treasurer.*

O if along Life's weary way,
With bitter heart you trudge,
And you keep frowning all the day,
Because you bear some grudge!—
Soon other lives from care quite free,
Where gladness doth abide,
Will feel their joy o'ershadowed,
As they journey by your side!

But, if along Life's winding road,
You laugh with those you meet,
You'll lift dull care's depressing load
From every soul you greet!
And then Bluebirds of Happiness
Will follow in your way,
And pouring forth their songs of Hope,
Transform the darkest day!

—*Ethel T. Arnot.*

New Organizations

Manitoba

Brandon Presbyterial—Mission Band, Winnipegosis (Leader, Miss Mae Stevenson).

Ontario

Algoma Presbyterial—Mackay Young Women's Auxiliary, St. Paul's, Sault Ste. Marie (Pres., Mrs. James Russell, 244 Queen St. E.; Treas., Miss Eileen Gordon, 273 St. James St.; Sec., Mrs. Alfred Rose, 56 Cathcart St.).

Hamilton Presbyterial—Young Women's Auxiliary, Drummond Hill, Niagara Falls (Pres., Miss Catherine M. MacGregor, 1846 Linwood Ave., Niagara Falls, N.Y.; Treas., Mrs. Albert Benson, 2240 Orchard Ave.; Sec., Miss Marjorie C. Robertson, 2746 Lundy's Lane).

Kingston Presbyterial—Joy Club, Young Women's Affiliated Society, St. Andrew's, Belleville (Pres., Miss Margaret Fairbairn, 325 Charles St.; Treas., Miss Jean Muir, 302 Foster Ave., Sec., Mrs. Lillian I. Rutherford, 241 George St.).

Orangeville Presbyterial—Girls' Group, Hillsburgh (Leader, Mrs. W. D. Turner, The Manse, Hillsburgh; Sec., Miss Mildred Barbour).

Sarnia Presbyterial—Young Women's Affiliated Society, Paterson Memorial Church, Sarnia (Pres., Miss Edythe Millman, 422 Wellington St.; Treas., Miss Winnie Craig, 294 Nelson St.; Sec., Miss Elsie Finlay, 111 Mitton St.).

Correction for Annual Report, page 92—Kamloops-Okanagan Presbyterial Literature and Library Secretary is Mrs. Harriet Stone, Salmon Arm.

New Officers

Ontario Provincial—3rd Vice-President, Mrs. N. W. G. Baker, 125 Havelock St., Toronto 4; Corresponding Secretary, Mrs. Percy Ranson, 254 Briar Hill Ave., Toronto 12; Historian, Mrs. A. S. Kirkland, 336 Concord Ave., Toronto 4.

Barrie Presbyterial—*Glad Tidings* Secretary, Mrs. Wm. Turner, Hillsdale.

Change of address—Ontario Student Secretary, Mrs. W. J. Callum, 688 Old Weston Rd., Toronto 9.

FOR LANTERN SLIDES APPLY TO:

Alberta.—Mrs. A. C. McArthur, 1337 14th Ave. W., Calgary.
British Columbia.—Mrs. D. A. Fowlie, 2915 29th Ave. E., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Room 801, 100 Adelaide Street West, Toronto 1.
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Book List

For list of Studies for 1944-45 see Book Lists in September or October *Glad Tidings*.

THE CHURCH AND CHINA. By John Foster	$ .10
GIVE US BOOKS. By Cecil Northcott	.10
SO LIVES THE CHURCH. By Eric C. Rust	.25
WOMEN AND THE WAY. Christ and the World's Womanhood	.50
INTO ACTION. By A. M. Chirgwin—The Church Plans Advance	.50
FUZZY-WUZZY ANGELS OF PAPUA. By J. D. Bodger	.30
WEST OF THE DATE LINE. By Constance M. Hallock	.60
WHAT IS THE CHURCH DOING. H. P. VanDusen	.60
THE CHIANGS OF CHINA. By Elmer T. Clark	1.00
THE SILENT BILLION SPEAK. Frank C. Laubach	.65
SEND ME AMONG SAVAGES. (Chalmers of Papua). By Cecil Northcott	.10
AN ADVENTURE IN CHURCH UNION. The history of the Church of Christ in China	.20

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